

NOTES ON BOLAND;

OR,

MR. WESLEY

AND THE

Second Work of Grace.

BY

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PREFACE.

OUR object in writing this book has been to unmask Mr. Boland's shrewd, unscrupulous attempt to make it appear that Mr. Wesley gave up the doctrine of entire sanctification as taught by him throughout his writings and sermons.

He has dogmatically affirmed that Mr. Wesley renounced his belief in a second work of grace in the soul, but has brought forward no proof whatever to sustain his assertion. We have shown that his theory is contrary to all Mr. Wesley's writings, to the Word of God, and, therefore, extremely dangerous.

We do not wish any reader to be prejudicially influenced by anything contained in our criticisms that may possess the semblance of severity. We have had no uncharitable feelings to give expression to, but have realized that the errors contained in the "Problem" called for conscientious and straightforward dealing.

We ask all to examine closely our exposure of Mr. Boland's ingenious, but nevertheless shameless mutil-

ations and dexterous combinations of Mr. Wesley's writings, Dr. Clarke's Commentary, and the Word of God.

We have shown that while Mr. Boland's reasoning is logical and sound, his premises are wrong, and that, therefore, his conclusions are, of necessity, spurious and false.

THE AUTHOR.

INTRODUCTION.

EVERY great and good cause must encounter opposition. In the nature of things, it would be folly to look for anything else. History abounds with innumerable proofs of this fact. The cause of holiness is no exception to, but one of the most conspicuous illustrations of, this universal law. That such is the case is not an unmitigated evil. Opposition frees a good cause of its weak features and imparts to it a robustness that it could not otherwise possess.

The opposition that the cause of holiness has experienced has been varied in its character. At times it has been open and full of malice. Again, it has had to grapple with a more specious and covert antagonism. Of the two, the latter is the more to be feared. Its mode of attack is more insidious and, consequently, more liable to deceive the unwary. Some theory, bolstered up by an ingenious use of Scripture, is projected into the arena of religious activity. The moral poison it contains is so concealed that not a few among the professedly

thoughtful fail to detect it, and, since it most likely possesses some feature congenial to their inclinations, they are attracted thereby and finally become its enthusiastic upholders.

The book entitled "The Problem of Methodism," written by Rev. J. M. Boland, D.D., of the Methodist Episcopal Church, South, some years ago, is of this nature. It opposes the doctrine of holiness as enunciated by Wesley throughout his life and up to his death, as well as the standard and authoritative teaching of world-wide Methodism on this doctrine. In doing so, the author promulgates the theory that all sin is eradicated from the soul at the crisis of conversion, a theory held by no ecclesiastical body in the world. This theory further teaches that holiness consists, not in what God does for and in men, but in what they do for themselves, subsequent to their conversion.

Whatever else may be said of such a book or its author, it can hardly be maintained that they are overburdened with modesty. Were these beliefs generally received, they would revolutionize the doctrinal systems of the entire Christian world. Let it be remembered that it is not the wild hallucinations of some mistaken individual or deluded sect that the "Problem" seeks to correct, but that it aims at subverting the doctrine of holiness as taught by Methodism, and also at changing the belief of the entire Christian Church, as to when sin is entirely

removed from the soul. When we are asked, apparently in all seriousness, to accept such teaching, we naturally pause to find out what it implies. By carefully investigating these demands, we find that they imply that we must believe either that God gave a false theory of holiness to John Wesley, or allowed him to formulate and give to the world a theory at variance with divine plans. We must further believe that the entire Methodist Church has committed the huge blunder of perpetuating said error in her standard teachings, and that now we must revise our doctrinal beliefs. This will forever destroy the boast of Methodism, that her founder gave to the Methodist Church a system of doctrine that her ministers could preach, and expect heaven to own and bless the truth declared. It implies that we must assume the role of theological tinkers and, like many other denominations, wrangle over a revision of our creed instead of endeavoring to save a lost world. Verily its meed of praise to our forefathers is not lavish. It implies that the best thought of as godly and scholarly men as the last century and a half has produced must stand corrected by the author of the "Problem of Methodism." It implies that the Rev. J. M. Boland has been raised up (by whom we do not know) to correct the doctrinal belief of not only twenty-five millions of Methodists, but of the entire Christian world.

What magnificent audacity, what splendid daring, what unlimited self-confidence it must have called for to have launched such revolutionary teaching upon the Christian world without even an apology. We doubt if the entire history of Christian doctrine furnishes an illustration of anything more presumptuous and visionary than the "Problem." The faith that could believe that this sporadic fungus would or could be received by thinking minds may have been strong, but certainly not intelligent. The discriminating and candid reader cannot rise from a perusal of the "Problem" without being profoundly convinced that it is a very weak book. It may help to confirm a certain class in their chosen opinions and lead the unwary into the adoption of the tenets it promulgates. But most certainly it is not destined to play any positive or beneficent part in the spread or establishment of any phase of Christian teaching or life, and for the following among other reasons.

First, the book contains numberless self-evident defects that partake of the nature of artifice, stratagem, etc. It may be truthfully affirmed that the author appears in the light of a bungling trickster. The general argument by which he supports his theory is characterized with considerable logical consistency, but the writer shifts his position too often, distorts history to such an extent, and manufactures faulty premises with such profusion that no one who examines them, or attempts to verify them, will even

think of accepting his conclusions as valid. At one time he sets forth the Son of God as being capable of being tempted and having a susceptibility to sin, and again, when he has different purposes to serve, he apparently contradicts this. He makes sanctification a work of God, and holiness or perfection something man attains for himself. The holiness or perfection of the Bible is a perfection of love, and how this can be obtained by man himself is difficult of apprehension. We have always believed that perfect love is from God. He strongly contends that the "second blessing" theory has no scriptural basis and with equal vigor declares that the soul is cleansed from all sin at conversion. Like all who hold this view he fails to furnish what is demanded from adherents of the Wesleyan doctrine, viz., a definite scriptural proof for his belief. If this argument has any force against one it has equal force against the other. But we do not believe it possesses the strength that is claimed for it. If no religious belief is to be adopted but that for which we can produce definite scriptural statement, then what becomes of the doctrines of original sin, of the freedom of the will, of infant baptism, etc. Such a stand is foolish, puerile. Divine Revelation does not profess to enunciate every fundamental doctrine in so many words. It is childish to expect it to do so. It comes to us with the great doctrines of redemption woven and interwoven into its every fibre, and its author reasonably expects from

His Church a rational evolution of the doctrines it contains. We are among those who believe that that church has come a thousand times nearer the correct statement of doctrine on the points under discussion than Dr. Boland has come. He again and again falsely states the issue he discusses, and gives a meaning to certain quotations from the writings of Wesley which no friend or enemy has heretofore ever conceived. The "Problem" abounds with many similar inconsistencies, all of which hopelessly vitiate his argument and render the conclusions of the author utterly unreliable in the estimation of every thoughtful and candid reader.

A second great leading defect of the "Problem" is that the author repeatedly begs the question at issue. He again and again assumes that which he starts out to prove. An author with a high moral and benevolent aim before him never resorts to this. If his object cannot be attained without the use of such tactics, and if there is nothing better in all the range of history and argument with which to make good his contention, he scorns to adopt this. Whatever may be said concerning those who uphold the Wesleyan theory of holiness, or the means they adopt in doing so, it cannot be truthfully affirmed that they are compelled to resort to this kind of procedure. There are thousands of Davids in their camp who, with the sling of divine truth and a pebble from the Kidron of entire cleansing could bring

down this arrogant modern Philistine, who apparently defies the armies of the living God. They have the standards of the Methodist Church, they have the teaching of the Word of God, and last but not least they have the experience of thousands upon thousands who are as incapable of delusion as any men who have ever lived, to the fact that God does "speak the second time, be clean." While such great and incontrovertible verities abide believers in the Wesleyan theory of holiness have no reason for alarm.

Another and much greater defect in Mr. Boland's book is the entire absence of a true spirit of benevolence. It has no soul. Its pages are barren of one desire, to lead those its author views as being in error into the light he professes to possess. He disclaims any intention of even attempting to convert any from the great error into which he maintains they have fallen. This is a strong indication that the author had little faith in his own theory. It is one of the fundamental laws of truth, especially of that truth that stands identified with the salvation of men that whoever has experienced its saving power is likewise fired with an insatiable longing to see others enter into the possession of the same experience. But not so with the author of the "Problem." We want no stronger evidence than this of the fact that the theory he has espoused and that he so frantically endeavors to uphold, is a delusion and a snare. Were it truth God would be in it, and

God being in it would impel him to greatly desire others to possess like precious faith, especially the deluded. But he scorns to write on behalf of those whom he looks upon as under a delusion. We strongly doubt the sincerity of the writer. Such a book and such a writer may lay claim to sincerity, but it is the sincerity that is born of prejudice and a relentless desire to antagonize views and men with whom he refuses to agree, yet disdains to bless or even desire that they should be blessed with the light he professes to possess. The book is not born of the spirit of philanthropy, but of contention. We search in vain for the faintest shadow of that spirit which permeates the writings of Wesley, Fletcher and Watson, who brought to light the glorious doctrine of complete redemption and which continues, wherever faithfully preached, to be the power of God unto a full salvation to all who believe and receive it.

Perhaps the greatest defect of the book is that it advocates a theory, whose history proves it to be at variance with divine verities, plans and operations. This theory, however plausibly sustained by the ingenious use of Scripture and argumentative device, has yet to demonstrate its divine origin by producing the experience and life of holiness in one soul and the witness of the Spirit to that fact. We will be surprised if the Judgment Day will bring forth one. It is not an epoch-making book. When

it is buried a million fathoms in the depths of a past oblivion, Wesley's and Fletcher's writings will still continue to lead thousands to the Christ who saves to the uttermost, and saves in the way described by these men of God. It won't avail to say that those who have found the experience, and have been enabled to lead the life of holiness, by following the teachings of the Wesleyan theory, have been deluded. If their testimony of the witness of the Spirit to a clear and unmistakable conversion be accepted, and it invariably is, it is the blindest prejudice that refuses to believe these same men, when they testify to a subsequent work of grace, an all-cleansing work, wrought by and attested to by the same Divine Person. Well may the sincere mind hesitate to accept a theory of divine life so utterly barren of results as this. The Wesleyan theory of entire holiness has proven its divine origin, and continues to prove it by leading souls into the experience it declares to be possible to men. Innumerable witnesses rise up in every corner of the earth to attest its genuineness, and their evidence not only agrees with regard to the particulars of which they testify, but it harmonizes with the theory that that man of God flung out upon a sin-cursed but redeemed world. The Godhead owns it, uses it, blesses it, and works through it to the honor and glory of Him who died to make men free. The divine seal is stamped upon it, and its genuineness is proven by the highest sanction in the universe.

But what shall be said of a theory, however idolized it may be by him in whose brain it has been hatched, from which the divine approval, though earnestly coveted, is relentlessly withheld, and without which the best concerted schemes of men are vain. Like the barren fig tree, when we look for that which it ought to produce, it is not to be found. Its earnest admirers have been digging about it and nourishing it long enough, but still it bears nothing but leaves. Cut it down. Why cumbereth it the ground? It professes to be the Bible theory of holiness, but it has proven itself to be an invention of Satanic ingenuity, which its originator knows, which God knows, and which all know but those who frantically cling to it, is intended to delude the souls of men, and prevent them from entering into an experience of the deep things of God.

We have extended our remarks in introducing this trenchant and timely refutation of the "Problem" for the purpose of calling the attention of the reader to some of the general defects that characterize Mr. Boland's book, upon which Mr. Horner has not delayed to dwell. The great fundamental error of the "Problem," its shrewd but reckless mutilations of Biblical and other references, together with the many plausible but misleading tenets it contains, are exposed, and conclusively refuted in the pages of this critique by a master hand. The perusal of this work will serve to strengthen and confirm the saints

in the great doctrine which God gave by the hand of Wesley to the sons of men, and we trust will materially aid in turning aside the poisoned arrows the much-flattered but fallacious "Problem" has hurled at the teachings and memory of one whose shoe's latchet, the author has proven himself too unworthy, though he realizes it not, to unloose. We introduce the reader to the following pages, feeling assured that when he has gone through them, he will agree with us that it is too late in the day for any man, obscure or renowned, unmoved and uncalled by God to such a work, to upset the doctrine, which the Methodist Church has brought into existence to give to the world.

J. V. McDOWELL.

NOTES ON BOLAND.

A GENERAL SURVEY OF THE SUBJECT.

BOLAND, P. 26. — "While John Wesley did more than any other man to revive primitive Christianity and to clear up the muddy theology of the dark ages, yet it is a remarkable fact that he failed to harmonize his theory of the divine life at some points."

NOTE. — It requires no great ability or learning to make assertions. Mr. Boland accompanies the above assertion with no proof whatever. We can only receive it as a presumptuous statement, unsupported by a single fact, illustration or reference. No thoughtful person will accept such unverified statements. Mr. Boland must have relied immensely upon the credulity of his readers.

BOLAND, P. 27. — "The modern Methodist fathers and authors who adopted Mr. Wesley's

theory, have not only failed to harmonize Mr. Wesley with himself, but they have 'found no end in wandering mazes lost.' "

NOTE. — The modern Methodist fathers and authors have not said so. They agree perfectly with him and are in harmony with each other. Does Mr. Boland imagine that because he says so, that we are obliged to accept his statement? It is difficult to believe that such reckless and unsupported assertion is the product of a candid mind.

BOLAND, P. 27.—"The great mistake Mr. Wesley made was in adopting the 'residue theory of regeneration,' and the 'second change theory of sanctification.' "

NOTE. — What Mr. Boland calls his mistake caused Mr. Wesley to pray, deny himself, fast, and repent of the evil tendencies of his nature. He thinks that because Mr. Wesley was converted under the teaching of the Moravians, that he should have accepted their doctrine. They taught "that we are sanctified wholly the moment we are justified, and are neither more nor less holy to the day of our death; entire sanctification and entire justification being in one and the same instant." Some of us are thankful to Almighty God that he saved the founder of Methodism from such a delusion.

BOLAND, P. 27. — "The next mistake was in confounding 'sanctification with Christian perfection.' "

NOTE. — This would have been a grave mistake if it had been made. That Mr. Wesley did not make this mistake is clearly proven by his definite statements on sanctification and entire sanctification. Mr. Boland has not attempted to make good his contention by any un mutilated statement made by Mr. Wesley. We cannot refrain from asking, How can it be possible that a Methodist minister could be guilty of making such a mistake as Mr. Boland has made here?

COMMENT. — 1. Every candidate for the Methodist Ministry is required to be able to define the difference between sanctification and entire sanctification. 2. No man can enter the Methodist Ministry without passing a satisfactory examination on Mr. Wesley's "Plain Account of Christian Perfection." 3. In the "Plain Account" he teaches that sanctification commences when the soul is regenerated; and that Christian perfection has been reached when the soul is entirely sanctified.

The following is Mr. Wesley's statement of our doctrine on these points:

"Our fourth Conference began on Tuesday,

June the 16th, 1747. As several persons were present, who did not believe the doctrine of Perfection, we agreed to examine it from the foundation.

“ In order to do this, it was asked, How much is allowed by our brethren who differ from us with regard to entire sanctification ?

“A. They grant (1) that every one must be entirely sanctified in the article of death. (2) That till then a believer daily grows in grace, comes nearer and nearer to Perfection. (3) That we ought to be continually pressing after it, and to exhort all others so to do.

“Q. What do we allow them ?

“A. We grant, (1) That many of those who have died in the faith, yea, the greater part of those we have known, were not perfected in love till a little before their death. (2) That the term sanctified is continually applied by St. Paul to all that were Justified. (3) That by this term alone, he rarely, if ever, means saved from all sin. (4) That, consequently, it is not proper to use it in that sense, without adding the word wholly, entirely, or the like. (5) That the inspired writers almost continually speak of or to those who were Justified, but very rarely of or to those who were wholly sanctified. (6) That, consequently,

it behooves us to speak almost continually of the state of Justification; but more rarely, at 'least, in full and explicit terms, concerning entire sanctification.'" Vol. xi., p. 388.

"Our second Conference began August 1, 1745. The next morning we spoke of sanctification as follows:—

"Q. When does inward sanctification begin?

"A. In the moment a man is Justified. (Yet sin remains in him, yea, the seed of all sin, till he is sanctified throughout.) From that time a believer gradually dies to sin and grows in grace." Vol. xi., p. 387.

"Q. When may a person judge himself to have attained this?

"A. When, after having been fully convinced of inbred sin, by a far deeper and clearer conviction than that he experienced before Justification, and after having experienced a gradual mortification of it, he experiences a total death to sin, and an entire renewal in the love and image of God, so as to rejoice evermore, to pray without ceasing, and in everything to give thanks, not that to feel all love and no sin is a sufficient proof. Several have experienced this for a time, before their souls were fully renewed; none, therefore, ought to believe that the work is done, till there is added the testimony of the

Spirit witnessing his entire sanctification, as clear as his Justification." Vol. xi., p. 401.

"As we do not then feel any evil in our hearts, we readily imagine none is there. Nay, some well-meaning men have imagined this not only at that time, but ever after; having persuaded themselves that when they were justified, they were entirely sanctified." Sermon 14, p. 157.

"Let us, therefore, hold fast the sound doctrine 'once delivered to the saints,' and delivered down by them, with the written word, to all succeeding generations: That, although we are renewed, cleansed, purified, sanctified, the moment we truly believe in Christ, yet we are not then renewed, cleansed, purified altogether; but the flesh, the evil nature, still remains, (though subdued) and wars against the Spirit." Sermon 13, p. 156.

7. The candid reader cannot fail to see that Mr. Wesley did not confound sanctification with Christian Perfection. He did call entire sanctification Christian Perfection. How would it be possible for Mr. Boland, if he had read Mr. Wesley's utterances as he should have done, to so shamefully misrepresent Mr. Wesley?

BOLAND, p. 28.—"Sanctification is moral purity; Perfection is Christian Maturity."

NOTE. — 1. Sanctification is not "Moral pur-

ity" in the sense in which Mr. Boland uses the term. He positively affirms that God can do nothing more in the soul that has been sanctified. He denies totally the possibility and necessity of a "Second change." He says regeneration is a complete work "admitting of no degrees."

2. The Apostle Paul wrote to the Church at Corinth under inspiration : — "Unto the Church of God which is at Corinth to them that are sanctified in Christ Jesus." (1 Cor. 1: 2) In 3: 3, he says: "For ye are yet carnal; for whereas there is among you envying and strife, and divisions, are ye not carnal, and walk as men?"

3. Then according to Mr. Boland's definition of sanctification, the Christians at Corinth were "morally pure" while there was among them envying, and strife, and divisions.

4. Regeneration being a complete work and "admitting of no degrees," the Christians at Corinth could not experience any further change.

5. Mr. Boland says that "Perfection is Christian maturity, the result of growth in grace." Then there must be no perfection in this life, unless we cease to grow. If we reach a point where we cease to grow, then we must be absolutely perfect. If we become absolutely perfect

then we are equal with God. This is *absolute nonsense*.

BOLAND, P. 28.—“Regeneration is a complete work in its nature, and implies sanctification, or moral purity, while Christian perfection is a state of freedom from sin, and includes a maturity of the Christian graces.”

NOTE. — This “moral purity” is such a perfection, according to Mr. Boland’s definition, that it utterly excludes the necessity of a second change, and yet, in the next breath, he tells us that “Christian Perfection is a state of freedom from sin, and includes a maturity of the Christian graces.”

COMMENT. — I. Then, according to Mr. Boland’s definitions, when a man is regenerated he is made morally pure; and when he has arrived at Christian perfection he has “freedom from sin.”

2. By an operation of the Holy Spirit a man is born again and is “morally pure,” and by a growth in grace he obtains a “freedom from sin.”

3. If being made “free from sin” is greater than “moral purity,” growth must have done more for him than the new birth.

4. What does Mr. Boland mean by the term “moral purity” as connected with regeneration,

when, at the same time, he positively declares that "Christian Perfection is a state of freedom from sin?" According to Mr. Boland, the soul is "morally pure" at regeneration, but not free from sin.

BOLAND, P. 29. — "The one is instantaneous and complete, admitting of no degrees; the other is progressive — a growth."

NOTE. — According to Mr. Boland's own definitions regeneration is not salvation from sin in any sense. 1. He says that regeneration "is instantaneous and complete, admitting of no degrees." And 2. Christian perfection is a state of "freedom from sin." 3. Then regeneration makes a man "morally pure," and "Christian perfection" saves him from sin. 4. That is, regeneration does nothing more for him than give him power to grow, and he commences and continues until he grows all the sin out of his nature. According to this teaching he would be lost should death overtake him before he had time to grow all the sin out of him.

BOLAND, P. 30. — "In reading up on this subject, I have been amazed to see how this theory of the divine life has led many to minify regeneration and magnify sanctification."

NOTE. — No doubt many who have written on

this subject have minified regeneration and magnified sanctification, but it does not follow that because they have done so that Mr. Wesley's writings on the subject led them to do so ; nor is it true that in doing so, they followed Mr. Wesley. Mr. Boland does not tell us that they followed Mr. Wesley's teaching. He only says that this theory of the divine life led them to do so. How does he know what led them to minify the one and magnify the other? Might it not be that they failed, as Mr. Boland seems to have done, to catch the true import of Mr. Wesley's teaching? The truth is, Mr. Wesley is no more accountable for their errors than he is for Mr. Boland's delusion.

2. Mr. Boland quotes from Mr. Wesley in other places, and attempts to prove that he taught Christian perfection by his strong statements on the work of regeneration. This fling in the other direction comes with bad grace.

3. A careful reading of Mr. Wesley's writings would convince any candid enquirer after the whole truth on this subject, that his definition of regeneration implies as high a state of Christian experience as Mr. Boland's definition of Christian perfection implies : also, that Mr. Wesley taught and showed the necessity of a second work of grace to be wrought in the soul subsequent to regeneration.

BOLAND, p. 31.— "I would like to see one of our modern 'Holiness conventions' harmonize the following utterances of Mr. Wesley :"

1. "By all the grace given at Justification, we cannot wholly cleanse either our hearts or hands. Most sure we cannot, till it shall please our Lord to speak to our hearts again, to speak the second time, 'Be clean!' and then only the leprosy is cleansed. Then only the carnal mind is destroyed, and inbred sin subsists no more."

2. "If there be no second change, no instantaneous deliverance after Justification, then we must remain full of sin till death."

"Certainly, sanctification is an instantaneous deliverance from all sin."

1. "To be born again is to be inwardly changed from all sinfulness to all holiness." "He is created anew in Christ Jesus. He is washed, he is sanctified, his heart is purified by faith; he is cleansed from the corruption that is in the world." "That which is born of the Spirit is spiritual, heavenly, divine, like its author."

2. "Every one that hath Christ in him, the hope of glory, is saved from all sin, from all unrighteousness." "It is undeniably true that sanctification is a progressive work carried on in the soul by slow degrees."

NOTE. — It does not require a "Holiness convention" to discover: 1. That these sentences have been taken from different parts of Mr. Wesley's works.

2. Any person who is familiar with Mr. Wesley's doctrinal sermons and his notes on the New Testament may readily see that these are mutilated sentences. 3. Any person who loves the truth could have no other feeling than that of pity for a minister of the gospel who would stoop so low as to garble the writings of the honored dead, in order that he might make them appear ridiculous. If this is the course that is found necessary to adopt in the attempt to set aside Mr. Wesley's teaching on the doctrine of Christian Perfection, we have little to fear of it being accomplished.

4. It may be said that, "these sentences were gathered from other works, and were quotations used by other men." That would not justify Mr. Boland in using them here.

5. The following is what should appear in the column on the left hand side of Mr. Boland's book, and is here given as it is found in Mr. Wesley's sermon before mutilated by Mr. Boland. "By all the grace which is given at Justification we cannot extirpate them. Though we watch and pray ever so much, we cannot

wholly cleanse either our hearts or hands, most sure we cannot, till it shall please our Lord to speak to our hearts again, to speak the second time, 'Be clean!' And then only the leprosy is cleansed. Then only the root of evil, the carnal mind, is destroyed; and inbred sin subsists no more. But if there be no such second change, if there be no instantaneous deliverance after Justification, if there be none but a gradual work of God, (that there is a gradual work none denies) then we must be content, as well as we can, to remain full of sin till death." Sermon 14, p. 165.

Any person may see at once that this column would have been in perfect harmony with the other, if Mr. Boland had not mutilated it. Mr. Wesley says in it that there is a gradual work. The mystery is, how any man could say that he was "in harmony with our standards so far as they are in harmony with themselves" after deliberately mutilating them to suit his selfish purposes. Why did not Mr. Boland refer us to Mr. Wesley's works from which he took his quotations? That would expose his method of manipulating passages of which a Christian man should be ashamed.

7. The rest of this column is a mutilation of the following: "Certainly, sanctification (in the

proper sense) is 'an instantaneous deliverance from all sin,' and includes an instantaneous power then given always to cleave to God.' " Vol. xii., p. 207.

8. We call attention now to the other column. The first sentence is taken from Mr. Wesley's note on John 3: 7, "To be born again is to be inwardly changed from all sinfulness to all holiness." This is Mr. Wesley's definition of repentance as given on Matt. 3:8. "A change of heart (and consequently of life) from all sin to all holiness."

Mr. Boland has taken Mr. Wesley's definition of repentance, and thought it was a definition of holiness. He seems not to know the difference between a definition of repentance, and a definition of holiness, and yet he has presumption enough to write a book and call it "The Problem of Methodism."

9. His next selection in this column is taken from Mr. Wesley's sermon on "Sin in believers." "He is created anew in Christ Jesus. He is washed, he is sanctified. His heart is purified by faith, he is cleansed from the corruption that is in the world."

Mr. Boland has given this part of Mr. Wesley's paragraph; attempting thereby to prove that he taught here that when the soul is

regenerated that inward sin is completely removed. We will quote the rest of the paragraph and it will explain what Mr. Wesley believed and taught. "He is 'created anew in Christ Jesus': His is washed, he is sanctified. His heart is purified by faith; he is cleansed 'from the corruption that is in the world;' 'the love of God is shed abroad in his heart by the Holy Ghost which is given unto him.' And so long as he walketh in love, (which he may always do) he worships God in Spirit and in truth. He keepeth the commandments of God, and doeth those things that are pleasing in his sight; so exercising himself as to 'have a conscience void of offense, toward God and toward man:' and he has power both over outward and inward sin, even from the moment he is justified." Sermon 13, p. 146.

Mr. Wesley was careful to say that a man had power over inward sin — and thereby declared that sin remained in him.

10. The next selection in his column is taken from Mr. Wesley's note on John 3:6. "That which is born of the Spirit is spiritual, heavenly, divine, like its author."

Mr. Boland has changed this also from "that which is born of the Sprit is spirit — is spiritual, heavenly, divine, like its author." Mr. Wesley

did not say entirely spiritual, entirely heavenly, entirely divine, entirely like its author. If he had, then it could be truthfully said that he had contradicted himself. Mr. Wesley was careful to make this distinction in his teaching. "He is saved from all sin: yet not entirely; it remains, though it does not reign." "He has power both over outward and *inward* sin."

11. The next sentence in this column we cannot find in Mr. Wesley's works. We presume that it is so mutilated that it could not be recognized by any one in reviewing Mr. Wesley's works. "The next sentence in this column is:— "It is undeniably true that sanctification is a progressive work, carried on in the soul by slow degrees."

Mr. Boland constructed this sentence out of a paragraph in Mr. Wesley's sermon on the "New Birth," p. 74. It reads as follows: "To waive several other weighty objections which might be made to that tract, this is a palpable one. It all along speaks of regeneration as a progressive work, carried on in the soul by slow degrees, from the time of our first turning to God. This is undeniably true of sanctification; but of regeneration, the new birth, it is not true. This is a part of sanctification, not the whole; it is the gate to it, the entrance into it."

12. Mr. Wesley teaches all through his works that there is a gradual work which precedes and follows entire sanctification.

We have been sorry to see that Mr. Boland has mutilated, perverted and corrupted Mr. Wesley's clear teaching to make up this double column. We presume that prejudice caused him to do so, and as a result the unwary are deceived.

His object was to make it appear that Mr. Wesley contradicted himself. Such procedure, we presume, is well calculated to arouse displeasure or contempt. We have nothing but pity for him who can stray from the path of honor so far as to become responsible for such.

BOLAND, P. 32.—“After reading the above deliverances, and many more of the same import, we are prepared to hear him say: ‘Perhaps I have an exceedingly complex idea of sanctification!’”

NOTE. — Mr. Wesley did not say that he had “an exceedingly complex idea of sanctification.” What he said can not, with fairness, be so interpreted. We must look at the paragraph where these words are found.

“Sun., December 2, I was with two persons who believe they are saved from all sin. Be it so, or not, why should we not rejoice in the

work of God, so far as it is unquestionably wrought in them? For instance, I ask John C., 'Do you pray always? Do you rejoice in God every moment? Do you in everything give thanks? In loss? In pain? In sickness, weariness, disappointment? Do you desire nothing? Do you fear nothing? Do you feel the love of God continually in your heart? Have you a witness in whatever you speak or do, that it is pleasing to God?' If he can solemnly and deliberately answer in the affirmative, why do I not rejoice and praise God on his behalf? Perhaps, because I have an exceeding complex idea of sanctification, or a sanctified man. And so, for fear he should not have attained all I include in that idea, I cannot rejoice in what he has attained." Journal Vol. I., p. 476.

COMMENT. — I. From this short sentence, taken from this paragraph by Mr. Boland, he has eliminated the word "because."

2. Mr. Wesley teaches in this paragraph, that those who cannot accept the testimony of a man who can faithfully answer the questions contained in this paragraph, must have "an exceeding complex idea of sanctification or a sanctified man."

3. Any intelligent man in reading this entire

quotation can see that Mr. Boland completely misrepresents Mr. Wesley. If I say he did it unintentionally I reflect upon his intelligence, if I say intentionally, I reflect upon his candor. I, therefore, prefer the former as the more charitable.

4. Mr. Wesley frequently met his societies and tested them with these or similar questions; and deliberately affirmed the number, he believed, who had the experience of entire sanctification.

THE TWOFOLD NATURE OF MAN.

BOLAND, P. 34. — "Every man, and, of course, every Christian, has at least two natures."

NOTE: — Mr. Boland has borrowed a chapter from heathen philosophy for a basis on which to work — a foundation for his fabric.

COMMENT. — It is not true that every man has two natures. This is heathen philosophy adopted by imputationists to apologize for their carnality. The God man, Jesus Christ, is the only person who ever lived who had two natures. He had a perfect human nature and a perfect divine nature.

BOLAND, P. 36. — "The second theory is supposed to be set forth in the sixth chapter of Romans and other passages, where the Christian life is represented as a 'crucifixion of the old man,' and a 'death of sin.'"

NOTE. — The Bible teaching on this point is very plain. 1. When the soul is regenerated the "old man is crucified with him, that the body of sin might be (not is) destroyed." 2. This crucifixion commences when the soul is born of God, and entire sanctification is the total death of the man of sin and the entire renewal of the soul in the image of God.

BOLAND, P. 36. — "Hence the 'old man,' the 'body of sin,' must be 'destroyed,' but not the nature of man. The 'corruption of our nature' must be removed, but all the essential elements of our twofold nature are left intact."

NOTE.—This is rank Antinomianism. According to Mr. Boland's theory, it is not the man himself that sins but the flesh. The lower nature does all the wrong. The warfare is to continue while we remain in the body. Enoch and Elijah took their bodies with them, and if Mr. Boland's teaching is correct, they must be on the warpath yet. The flesh will lust against the spirit, and the spirit against the flesh.

COMMENT.—This is Mr. Boland's method of explaining away the necessity of the "second change." 1. It makes the "old man" that is "crucified" at regeneration absolutely nothing. 2. It makes the "body of sin" which "might be destroyed" Mr. Boland's second nature. 3.

Making it a part of the man as he came from his Maker, it could not, therefore, be destroyed.

4. He then turns and scurrilously charges holiness teachers with deluding the masses by persuading them that their nature must be destroyed.

BOLAND, P. 37. — "When the 'desires' are drawn out and enticed' by an evil object, the desires must be 'rejected' and thereby 'mortified.'"

NOTE.—If these desires are killed, then they will not cause any more trouble. To mortify means to kill, to put to death. If these desires are thus killed they will not be "drawn out and enticed." And if all this is done by growth, as Mr. Boland teaches, the question arises, how much sin will be committed before a man can grow to be like the Lord God, so that he can kill sin?

BOLAND, P. 37. — "Neither the capacity to desire, nor the susceptibility to feel the force of enticement to sin, are to be destroyed; for that would put man beyond the possibility of being tempted."

NOTE. — Mr. Boland must believe according to his reasoning, that the Angels and Adam, before the fall, had this capacity and susceptibility. If so, then God Almighty must have

this capacity also, for Adam was made in the image of God. Then there is no such thing as absolute holy essence. Where will Mr. Boland lead us to next?

BOLAND, P. 38. — "We learn from the Bible that man, while in a state of innocence and purity was subjected to temptation; and that he possessed, then, appetites, emotions and desires, similar in nature to those belonging to the human mind and constitution now."

NOTE. — Mr. Boland says, "We learn from the Bible." Where? We did not know that any Methodist preacher would deny that man fell. Some of us, at least, would like to know where the Bible teaches that the desires, etc., of man before the fall were similar in nature to what they are now.

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." (Genesis, 6: 5.) "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." Matt. 15: 19.

COMMENT. — Mr. Boland would have us believe that the Bible teaches that man had similar propensities in his nature to those mentioned in the above passages of Scripture.

2. He has not called our attention to one passage of Scripture directly or indirectly in support of what he has positively affirmed to be the teaching of Scripture.

3. He has made God responsible for creating man corrupt, by affirming that his appetites, emotions and desires before the fall were similar to those possessed by him after he had fallen.

BOLAND, P. 38. — “‘When the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat.’ (Gen. 3: 6.) Here we have: first, a perception of a forbidden object; second, the appetite for food awakened; third, the emotions of pleasure stirred; fourth, the desire to know enkindled; and, finally, the volition and act that constituted the sin by which man fell.”

NOTE. — What a brood of vipers! All ready to spring forth and usurp supreme authority. What a creation for the God of holiness to pronounce “very good”! What a preparation for sin, death, hell and damnation! All that was necessary to bring pain, sickness, death and effect the ruin of the race, by sinking it into a nethermost hell, was for the woman to see the forbidden object. Strange that she did not see it sooner!

COMMENT. — To evade the fall and get his premises laid so as to reach the conclusion that he had in view, he was obliged: 1. To shut the devil out altogether. 2. To lay all law aside (a) the law to be believed, (b) the law disbelieved. 3. He accepted man not from the hand of his Maker, but from the hand of his destroyer.

It is necessary here inasmuch as Mr. Boland totally ignores all diabolical agency in dealing with the fall, to briefly refer to its origin, and state how Satan accomplished his malicious design.

1. It originated in the universe first with a free intelligence known to us as Satan.

2. This representative of evil was the instrumental cause of death to the first man.

3. He injected into man the subtle suggestion "Ye shall be as gods."

4. Our first parents did not discern the mystery of iniquity that lay concealed within this subtle suggestion of the tempter.

5. In it lay hidden the germinal seed of all pride.

6. In this concealed form they unconsciously imbibed the principle of all evil.

7. In this way their course of actions became a continuation of Satan's sin.

8. It is thus obvious that temptation was

wholly from without and that it created something within upon which it laid hold.

9. The pure desire for knowledge became independent and lusted for forbidden knowledge.

10. The entertainment of Satan's question, "Yea, hath God said?" was the starting point of human evil.

11. The offense was first spiritual and then sensuous.

12. The temptation was directed to the highest element of human nature, and here the fall was effected, then the sensuous element of human nature lusted for the forbidden object.

Dr. Pope in his *Theology*, Vol. ii., p. 16., says:—"There is no sin that does not begin in the spirit, though it may be made perfect in the flesh. The first sinners rejected the restraint of God's Holy Spirit, and made themselves independent in thought and will, before the fruit of the forbidden tree could become a real temptation. This hidden mystery of iniquity, behind the act of transgression, was only brought to light in the recorded fall."

BOLAND, P. 39. — "These sensibilities were susceptible of being addressed and excited by a forbidden object."

NOTE. — Mr. Boland would have us believe, contrary to the word of God, that it was the

"forbidden" fruit and not the devil that addressed the woman. "And the serpent said unto the woman, ye shall not surely die, for God doth know that in the day ye eat thereof ; then your eyes shall be opened, and ye shall be as gods knowing good and evil."

The introduction of these passages of Scripture here would have completely destroyed his major premise.

BOLAND, P. 39. — "But when he fell those faculties which were essential to humanity became perverted and corrupted, and passions which were intended to perform only a subordinate part became controlling."

NOTE. — 1. Man did not, then, lose the image of God, but what Mr. Boland calls the lower nature gained control over the higher nature. 2. The higher nature became paralyzed by the lower, and could not perform its functions. 3. All, then, that was necessary according to Mr. Boland's theory was to regulate the displaced natures. 4. We need not, therefore, be surprised that he could see no necessity for a "second change."

BOLAND, P. 40. — "Depravity, then, is not a real entity, existing apart from man's essential constitution ; not an actual substance or real entity projected into man's constitution, but a

corruption and a perversion of man's essential powers."

NOTE. — Mr. Boland has no place in his theory for the fall of man. He denies that he did fall. Having denied the effects of the fall he was under the necessity of rejecting redemption. The following Bible facts explode his entire theory: I. Man lost by the fall: 1. The image of God. 2. The love of God. 3. His spiritual life. 4. His knowledge, he was wise before the fall.

II. Man received by the fall: 1. The image of Satan. 2. A heart which was enmity against God. 3. He received spiritual death. 4. He became ignorant.

Mr. Boland denies that anything was projected into man's constitution. Satan infused his own proud and independent spirit into him.

BOLAND, P. 40. — "Now this depravity is personified by Paul as the 'old man,' the 'body of sin;' because man's higher nature is under the dominion of his lower nature."

NOTE. — Where does Paul teach that man has two natures? He teaches in the sixth of Romans that when we are regenerated "that our old man is crucified with him" and for a purpose "that the body of sin might be (not is) destroyed."

COMMENT.—Mr. Boland says that this “body of sin is destroyed” when the soul is regenerated, and because it is not, he then calls it the lower nature, and claims that it never will be destroyed. Over against this error we place the teaching of Methodism, and we entirely accord with it that this body of sin is destroyed by entire sanctification.

Dr. Adam Clarke says: “By the destruction of the body of sin, our old man, our wicked, corrupt and fleshly self, is to be crucified; to be as truly slain as Christ was crucified; that our souls may as truly be raised from a death of sin to a life of righteousness as the body of Christ was raised from the grave, and afterward ascended to the right hand of God.”

BOLAND, P. 41.—“Now this ‘course of carnal thinking;’ this ‘inherited tendency to sin,’ is what Paul calls ‘the law of sin and death,’ from which, he affirms, ‘the law of the spirit of life in Christ Jesus makes us free.’”

NOTE.—Mr. Boland supposes that he has disposed of all these terms such as the “old man,” the “body of sin,” the “carnal mind, etc.,” by saying they mean the same thing as “the law of sin and death.”

It is clear that Mr. Boland has neither comprehended nor given us the real meaning of St.

Paul's words as found in Rom. 8: 2. Paul is not here referring to "inherited depravity, etc.," but to the law of Moses which condemned him to death.

COMMENT.— 1. The absurdity of Mr. Boland's interpretation will appear when we read the next verse, which is as follows:

"For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh.

2. If he had read the fourth verse, "That the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit," it would have saved him from such a delusion.

Dr. Adam Clarke says on: "The law of sin and death—the law was a spirit of death, by which those who were under it were bound down, because of their sin, to condemnation and death. The gospel proclaims Jesus the Saviour; and what the law bound unto death, it looses unto life eternal." Mr. Boland's whole theory falls through here. His whole frame work is built on this and a few other mutilated passages of Scripture. By the misuse of this single passage he imagines he has nullified all those passages of Scripture which plainly teach the necessity of a second change.

His supposed foundation, therefore, has no existence in fact, consequently his theory is destroyed, root and branch. He supposed that he was proving that when the soul is regenerated, that the "body of sin" was "destroyed."

BOLAND, P. 41. — "How any man can read and study the sixth chapter of Romans, where Paul proves conclusively that the normal state of spiritual life presupposes a 'crucifixion of the old man,' and a 'destruction of the body of sin,' and a 'death to sin,' and then hold to the 'residue theory of regeneration,' is simply amazing."

NOTE. — No man can read it according to Mr. Boland's interpretation and hold what he calls the "residue theory." We much prefer reading it as it is. We do not care to read his incorrect rendition of it.

We would not feel it so keenly if he had given it as his own translation, but when he quotes it as the authorized version it is painful to endure.

COMMENT. — It does not read "destruction of the body of sin." It does read "that the body of sin might be destroyed." Mr. Boland perverted it to suit his theory. Mr. Wesley in his notes on the New Testament says:—"This in a believer is crucified with Christ (mortified, gradually killed by virtue of our union

with him) that the body of sin, all evil tempers, words and actions, which are the members of the old man, (Col. 3 : 5) might be destroyed."

BOLAND, P. 42.—"How any man can read and study the eighth chapter of Romans where Paul discusses the 'carnal mind,' and the 'spiritually minded,' and then say that 'this carnal mind survives the work of regeneration, and is often actively rebellious in the hearts of real Christians,' is a mystery that transcends the enigmatical philosophy of the Persians."

NOTE.—It would be a great mystery if they would pervert the second verse as Mr. Boland has done and then read the chapter in the light of that perversion.

COMMENT.—All who call "the law of sin and death," in the eighth of Romans, the same as the "body of sin," in the sixth of Romans, are prepared to read both chapters through Mr. Boland's glasses. Mr. Wesley did not so read: "The law of the spirit (that is, the gospel) hath freed me from the law of sin and death—that is, the Mosaic dispensation."

Mr. Boland will not object when we give Mr. Wesley's notes. He accepts them because Mr. Wesley revised them in 1788. Then everything which he has attempted to prove by this eighth chapter of Romans is disproved by his own acceptance.

BOLAND, P. 43.—“The advancement that has been made in mental science, in some of its nicer distinctions since Mr. Wesley’s day, puts one on vantage ground which he did not occupy, or he would have been shocked at the very thought of putting ‘lust’ in the catalogue of ‘sin in believers.’”

NOTE.—It is a great pity that Mr. Wesley did not know the meaning of the word “lust.” Mental science must be a wonderful thing in modern times, when it can give a man who lives now such an increased conception of the meaning of a word of four letters over the man that lived a little over a century ago.

COMMENT.—If St. Paul had been drilled in the “nicer distinctions” of “mental science,” “he would have been shocked at the very thought” of writing some things which he did write to the churches. The Holy Ghost could never have induced him to write the third chapter of his Epistle to the Colossians. If he had written it, he would certainly have omitted the fifth and eighth verses. Mr. Boland has said that he accepts Mr. Wesley’s notes on the New Testament. The following are Mr. Wesley’s notes on these two verses. Fifth verse, “Mortify, therefore, — Slay with a continued stroke your members which are upon the earth,

where they find their nourishment ; uncleanness, in act, word, or thought ; inordinate affection — every passion which does not flow from, and lead to, the love of God ; evil desire — the desire of the flesh, the desire of the eye, and the pride of life ; covetousness, according to the derivation of the word, means the desire of having more, or of anything independent of God, which is idolatry, properly and directly ; for it is giving the heart to a creature." Eighth verse, " Wrath is lasting anger ; filthy discourse — and was there need to warn even these saints of God against so gross and palpable a sin 'as this? O what is man, till perfect love casts out both fear and sin ! "

BOLAND, P. 44.—" These sensibilities, being natural, have no moral quality in themselves, but they form the basis of every solicitation to evil."

NOTE.— Mr. Boland is consistent with himself here. The basis of his whole theory is that man was not tempted by the devil only by the fruit. The fruit spoke to his natural appetite for food. According to his theory all sin is natural. It is natural for him to be hungry.

COMMENT.— He has not attempted to show how a thing can be natural and at the same time a sin. Mr. Boland is childish on this point if not silly.

BOLAND, P. 45.—“The effects of the fall upon the natural sensibilities may be accounted for largely in their excessive indulgence, growing out of the absence of a moral or spiritual power to control and direct them.”

NOTE.—If the fall was effected through the natural sensibilities, and Satan had nothing to do with it, then God made man destitute of power to control his natural faculties. There must have been a stronger tendency toward evil, in his natural sensibilities, than good in his moral sensibilities. Mr. Boland cannot get away from this. He does not allow that the devil had anything to do with the fall—it was entirely natural and not moral. God must, therefore, be the author of sin, having made man with a stronger tendency toward evil than toward good—and pronounced him very good.

BOLAND, P. 46.—“But to say that the natural sensibilities are to be so ‘crucified’ as not to be stirred and enkindled by a pleasing or a desirable object, implies their utter destruction.”

NOTE.—Mr. Wesley never taught that any natural sensibility was ‘crucified’ by entire sanctification. Neither did he believe that the fall was effected through the natural sensibilities. He was thoroughly orthodox on these points.

1. He believed that man was made perfectly in the image of God. The following are Mr. Wesley's words:—"In the image of God was man made; holy as He that created him is holy; merciful as the author of all is merciful; perfect as his Father in heaven is perfect. As God is love, so man, dwelling in love, dwelt in God, and God in him. God made him to be an 'image of his own eternity,' an incorruptible picture of the God of glory. He was accordingly pure, as God is pure, from every spot of sin. He knew not evil in any kind or degree, but was inwardly and outwardly sinless and undefiled. He 'loved the Lord his God with all his heart, and with all his mind, and soul, and strength.' " Sermon 5, p. 54.

2. Mr. Wesley believed that man fell from this state, not through his natural sensibilities, but through the highest and best element of his nature—that the temptation came not from fruit on a tree, but from the serpent. On the next page in this sermon, Mr. Wesley says: "See self-will, the first-born of Satan! 'I will be like the Most High.' See pride, the twin sister of self-will. Here was the true origin of evil. Hence came the inexhaustible flood of evils upon the lower world. When Satan had once transfused his own self-will and pride into

the parents of mankind, together with a new species of sin,—love of the world, the loving the creature above the creator.”

Again, Sermon 123, p. 338. “From the devil the spirit of independence, self-will and pride, productive of all ungodliness and unrighteousness, quickly infused themselves into the hearts of our first parents in paradise. After they had eaten of the tree of knowledge, wickedness and misery of every kind rushed in with a full tide upon the earth, alienated us from God and made way for all the rest.”

3. Mr. Wesley taught that there was provision made in the atonement for the full redemption of man from all sin inherited from the fall of Adam. He taught that the benefits of this redemption were not all received at once. Mr. Wesley never changed his mind on this point, as alleged by Mr. Boland. As late as 1790 at Halifax he wrote the following words :—“Only let it be remembered, that the heart, even of a believer, is not wholly purified when he is justified. Sin is, then, overcome, but it is not rooted out; it is conquered, but not destroyed. Experience shows him, first, that the roots of sin, self-will, pride and idolatry, remain still in his heart.” Sermon 123, p. 341.

4. Mr. Wesley also taught that there was a

subsequent deliverance from all inward sin, including evil desires, evil tempers and evil words. On this point he never changed his mind as Mr. Boland also asserts. As late as 1788, at Yarm, he wrote:—"But what is the perfection here spoken of? It is not only a deliverance from doubts and fears, but from sin; from all inward as well as outward sin; from evil desires, and evil tempers, as well as from evil words and works. Yea, and it is not only a negative blessing, a deliverance from all evil dispositions implied in that expression, 'I will circumcise thy heart;' but a positive one likewise, even the planting all good dispositions in their place; clearly implied in that other expression, 'To love the Lord your God with all your heart, and with all your soul.'" Sermon 110, p. 237.

5. It is clear that Mr. Wesley believed :
 1. That the fall originated in the moral element of man's nature. 2. That the serpent was the instrumental cause. 3. That the serpent infused his proud spirit into man. 4. That Jesus would save his people from all inherited depravity. 5. That salvation is not completed when the soul is regenerated. 6. That believers have the root and seed of all sin remaining in them until they are entirely sanctified.

7. That there is a total death of sin and an entire renewal in the image of God. 8. And that Mr. Wesley taught this in the years 1788 and 1790.

BOLAND, P. 46.—“To say that they may be dead to all evil and alive to all good will not remove the difficulty.”

NOTE.—According to Mr. Boland it would be a calamity for a man to be able to say that ‘the prince of this world cometh and hath nothing in me.’ ”

COMMENT.—Mr. Boland is perfectly consistent with his theory here. If God made man with this evil in his nature, he could not, therefore, be saved from it. It is surprising to learn from a Methodist preacher that God is the author of sin. This is the positive teaching of Mr. Boland's book.

BOLAND, P. 48. — “These errorists have pressed the doctrine of self-crucifixion so far that, if they could live up to their theory, they would be incapable of feeling any solicitation to evil, and hence would be beyond the reach of temptation.”

NOTE.—This is extremely shallow. All theorizing from the conclusion that holy men, angels and God Almighty have strong evil tendencies in their natures must, of necessity, be shallow.

COMMENT.—Mr. Boland's theory is that all temptation is effected by some of the natural sensibilities lusting after a forbidden object, until the will yields and gives consent. Then what forbidden object was there in heaven for the angels to lust after? What brought about their fall? Most men are better suited with Milton's reasoning on this point, even though the "nicer distinctions" of mental science, to which Mr. Boland attaches such vast importance, were as yet undeveloped.

BOLAND, P. 49.—"The mental process in temptation, therefore, is from perception to emotions, from emotions to desires, and from desires to the will. Let us compare this analysis of temptation with the word of God: 'And when the woman saw that the tree was good for food, and was pleasant to the eye, etc.'"

NOTE.—This is what Mr. Boland considers his stronghold. He makes it his chief point in all his reasoning. "Here we have the whole process step by step, etc."

COMMENT.—We have no fault to find with Mr. Boland's reasoning here. It is logical. He makes his point all right. Still there never was a greater delusion imposed upon the church. Where is the fallacy? His object here is seemingly to show the power and effect of tempta-

tion. He has a theory to establish. In order to accomplish this:— 1. He ignores the fall. 2. He takes man for his subject, to demonstrate his theory, after he had fallen, and before he had even the promise of the Saviour. 3. He uses Adam in this helpless state, to prove that all men in the highest state of holiness, have strong evil tendencies, or they could not be tempted. 4. He allows Satan no place in the process or work of temptation as connected with the fall of our first parents, or with the history of evil as related to mankind.

To arrive at the conclusion he had in view, he was obliged to lay down premises that involved the necessity of accepting man from the hands of his destroyer, and then claim that God had made him so.

BOLAND, P. 50.—“We give Mr. Wesley’s translation of this important text: ‘Every man is tempted when he is drawn away of his own desire and enticed’ [so far it is a temptation.]”

NOTE.—Mr. Wesley did not say “so far it is a temptation.” He did say, “It doth not follow that the desire itself is not sin,” and he also said: “Every man is tempted, when, in the beginning of the temptation, he is drawn away, drawn out of God, his strong refuge.” Finally, “And sin being perfected, bringeth forth death.”

COMMENT.—We might have accepted Mr. Boland's quotation of Mr. Wesley's translation of this passage of Scripture without question, if we had not been familiar with it. The blinding, blasting, damning influence of prejudice that leads to controversy must be powerful, when it would lead a Christian man to do such a thing as this, and leave himself liable to ecclesiastical censure and expulsion from his church. Inbred sin will manifest itself even in those who deny that there is any such thing. We need to exercise much charity towards each other in the discussion of these points. We must defend the truth, even at the sacrifice of the feelings of our brethren, and the dignity of their ministerial standing.

BOLAND, P. 51.—“A large class of good men so confound temptation with sin—the enkindlings of desire with the acts of the will—that every time they are severely tempted—‘drawn away of their own desires and enticed’—they imagine that they have sinned.”

NOTE.—Those who are “drawn away of their own desires” know that their desires are sinful, and when enticed they know that they have sinned.

COMMENT.—Mr. Wesley on this passage says: “We are, therefore, to look for the cause

of every sin in (not out of) ourselves," also "and enticed—in the progress of the temptation, catching at the bait; for so the original word signifies." Dr. Adam Clarke says: Verse 14, "But every man is [tempted] successfully solicited to sin, when he is drawn away of his own lust—when, giving way to the evil propensity of his own heart, he does that to which he is solicited by the enemy of his soul."

BOLAND, P. 51.—"Hence, they are seeking a state of grace in this life in which their emotions and desires will never be stirred or enticed by a forbidden object."

NOTE.—Yes, Mr. Boland, this is Christian perfection, the result of the entire nature of man being wholly sanctified. The blood-bought privilege of all the sons of God. It is absolutely necessary for the children of God to seek this experience by repentance and faith, and the only way to retain the favor of God. St. Paul says: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." II Cor. 7: 1.

COMMENT.—Dr. Adam Clarke says: "Filthiness of the spirit. — All impure desires, unholy thoughts, and polluting imaginations. Withholding the eye, the ear, the hand, and the body

in general from sights, reports and acts of evil, will not purify a fallen spirit; it is the grace and spirit of Christ alone, powerfully applied for this very purpose, that can purify the conscience and the heart from all dead works." "We see, therefore, that there is a strong and orthodox sense in which we may cleanse ourselves from all filthiness of the flesh and of the spirit, and thus perfect holiness in the fear of God."

BOLAND, P. 52.—"This is the class of errorists who cry aloud for a complete self-crucifixion, such a crucifixion as would destroy instead of regulate and control all the lower affinities of our twofold nature."

NOTE.—It is certain, 1. That this class of people believe that God made them pure and holy. 2. That what Mr. Boland calls a second nature they regard as the "man of sin," which they believe may be and should be destroyed. 3. When this "man of sin" is destroyed, that their natures are restored to the perfect image of God.

COMMENT.—Mr. Wesley was one of these errorists. He revised his Notes on the New Testament in the year 1788, and was not at that late date saved from the error which Mr. Boland seems so anxious to charge him with. Mr. Wesley says: "This in a believer is cruci-

fied with Christ (mortified, gradually killed, by virtue of our union with him) that the body of sin, all evil tempers, words, and actions, which are the members of the old man, (Col. 3 : 5) might be destroyed." Romans 6 : 6.

Dr. Adam Clarke was another of these errorists. In his comment on Gal. 5 : 24, he says: [And they that are Christ's.] "All genuine Christians have crucified the flesh, — are so far from obeying its dictates and acting under its influence, that they have crucified their sensual appetites ; they have nailed them to the cross of Christ, where they have expired with him; hence, says St. Paul, Rom. 6 : 6, our old man,—the flesh, with its affections and lusts, is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. By which we see that God has fully designed to save all who believe in Christ from all sin, whether outward or inward, with all the affections, *παθυμασι* irregular passions and lusts, *επιθυμιας*, disorderly wishes and desires. All that a man may feel contrary to love and purity, and all that he may desire contrary to moderation and that self-denial peculiar to the Christian character."

Again, Col. 3 : 3. For ye are dead "To all hopes of happiness from the present world ; and

according to your profession, should feel no more appetite for the things of this life than he does whose soul is departed into the invisible state." Dr. Beet says: "But now so completely is our deliverance, that our body is practically dead; its power is utterly gone. Obs., that our body spiritually partakes the resurrection power of Christ. It is both dead and risen from the dead."

In the light of these quotations from the highest standard authorities, how absurd and unbecoming is Mr. Boland's references to those whom he brands as errorists.

BOLAND, P. 53.—"No desire can be evil or become a lust without the sympathy and concurrence of the will."

NOTE.—"No desire can be evil." This is why Mr. Boland can see no necessity for the second work of grace. He does not consider that the evil desires which spring up in the heart are sin. So long as the will does not concur, the soul is pure. His soul may be set on fire of hell, but if his will does not concur with the desires that rise up in his heart, he is pure notwithstanding all these unholy desires which spring from his corrupt nature.

COMMENT.—If Mr. Boland does not believe in imputed righteousness, he does not believe

anything, for he has denied implanted righteousness. He does not believe that we can be sanctified throughout spirit, soul and body. He tries to dispose of the evil desires of the heart by attempting to prove that they are temptations. Doubtless, they are a severe temptation to those who are troubled with them, none are free from them until they receive the "second change."

BOLAND, P. 53.—"Up to the point where a man is 'drawn away of his own desire and enticed,' the solicitation is a temptation."

NOTE.—If he is "drawn away of his own desire" then that desire cannot be a good desire. If it is not good, it must be sin. If it draws him away, he must be drawn away from God. If a man's own desire draw him away from God, it cannot be good, it must be sin.

COMMENT.—Mr. Wesley says:—"It does not follow that the desire itself is not sin. He that begets a man is himself a man."

Dr. Adam Clarke says:—"Giving way to the evil propensity of his own heart, he does that to which he is solicited by the enemy of his soul." "When the evil propensity works unchecked, it bringeth forth sin."

BOLAND, P. 54.—"These two opposing principles were shut up together in our twofold

nature as it came from the hand of its Creator, and they are destined to renew the conflict with every new temptation during life."

NOTE.—Mr. Boland is perfectly consistent with his theory here, also. He commenced his argument with the woman standing, looking upon and lusting after the fruit. There is no fallacy in his reasoning. It is logical. The trouble is he did not go far enough back to lay down his premises. He commenced when the devil got through.

COMMENT.—Mr. Boland having accepted his subject in the most hopeless period of the history of man, it is not surprising to hear him say, "they are destined to renew the conflict with every new temptation during life." 1. If he had taken Adam for the subject, before the devil had effected his fall, he would have reasoned to different conclusions. 2. At the point where the devil completed his work in man Mr. Boland accepts him, and he has a subject (a) without a hope, (b) without a promise, (c) without a ray of light. 3. It may be said that we are all liable to make mistakes. This is a great mistake for a minister of Mr. Boland's pretensions to make. If he did it wilfully, the sin is unpardonable, unless he makes a public acknowledgment of it.

BOLAND, P. 57.—“And the fact that we may be ‘tempted without sin’ is proof that the stirrings of the emotions and the enkindlings of the desires, aside from the concurrence of the will, are not sinful; neither are they any proof that the ‘former corruptions of the heart remain in those who are regenerated.’”

NOTE.—The fact that we do not yield to temptation, is no proof that there is no sin in us. The stirring of the emotions and the enkindling of the desires are the positive evidence in ourselves that we are not saved from inherited depravity.

COMMENT.—All who are born of God have power to keep down all evil desires and evil tendencies of the soul, if they watch and pray and trust God with all their heart. All who are entirely sanctified have no evil desires or evil tendencies in their hearts, and they never will if they live by faith. Their probation is not thereby ended. They have the natural appetites to regulate, and the world and the devil, outside of themselves, to contend with while on the earth. All who are thus saved can exemplify to the world the fullness of the gospel and the truth that Jesus saves his people from their sins. The destruction of all evil tendencies in the heart is one thing, and translation to where

there is no unfriendly world and no devil, is another.

BOLAND, P. 61.—“To say that the ‘carnal mind survives the work of regeneration’ is to say that a regenerated man is not reconciled to God.”

NOTE.—This is not a matter to dispute over. The word of God is clear on the point. To the law and the testimony, we can neither add nor diminish.

COMMENT.—I Cor. 1 : 2. “Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ, our Lord, both theirs and ours.” Third chapter and first verse : “And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.” This first verse teaches that they were sanctified in Christ Jesus and were, therefore, reconciled to God. The second verse teaches that they were yet carnal, only babes in Christ and were not, therefore, entirely sanctified.

BOLAND, P. 61.—“Regeneration either ‘destroys the body of sin’—‘the carnal mind’—or else it fails to reconcile us to God.”

NOTE.—It positively does neither. The Bible teaching is clear that the crucifixion of

the "old man" commences when the soul is regenerated. It is equally clear that the "body of sin" is not destroyed then. It reads "that the body of sin might be destroyed."

COMMENT.—Mr. Wesley distinctly taught (and did not change his mind) that when the first change is wrought in the soul that he is justified, regenerated, sanctified and adopted. He also taught that this was not a total death of sin and an entire renewal in the image of God. He taught that there was a "second change." This change he called entire sanctification or Christian Perfection. "It is love excluding sin; love filling the heart, taking up the whole capacity of the soul." "Expect it by faith, expect it as you are, and expect it now."

BOLAND, P. 63.—"To destroy this 'sensitivity of the soul,' so that the 'war within will cease,' is to put us beyond the susceptibility of being tempted."

NOTE.—It is not salvation from the knowledge of temptation, but it is to be so saved that we will feel no enticement when the tempter presents his bait.

COMMENT.—It is supreme love for God and his law. It is to have the whole nature so infused with the love of God that every susceptibility to evil will be completely driven out.

Dr. Adam Clarke says : "He loves God with all his heart, who loves nothing in comparison of Him, and nothing but in reference to Him :— who is ready to give up, do, or suffer anything in order to please and glorify Him :— who has in his heart neither love nor hatred, hope nor fear, inclination nor aversion, desire nor delight, but as they relate to God and are regulated by Him."

BOLAND, P. 64.—"There was self-denial; there was obedience at the expense of tortured natural feeling; 'Jesus suffered, being tempted.' He suffered from the force of desire."

NOTE.— Mr. Boland quotes this from another writer to prove that Jesus had in Him a susceptibility to sin, and we criticise it as His own. We will make an application of some of the temptations of Jesus from Mr. Boland's standpoint: 1. "And when the tempter came to Him, he said, if Thou be the Son of God, command that these stones be made bread." That is, according to Mr. Boland's theory, Jesus desired to obey the devil and make bread out of the stones. His natural feelings were thus tortured, and He had to deny Himself in order to suppress His inclination to accede to the temptation of the devil. He suffered from the force of His strong desires to do the will of Satan, rather than God's will.

2. "If Thou be the Son of God, cast Thyself down; for it is written, He shall give His angels charge concerning Thee; and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone." That is, Mr. Boland tells us, that Jesus desired to let Himself down, and He suffered torture in His natural feelings, because He had such strong desires to conform to the will of the devil.

3. "All these things will I give Thee if Thou wilt fall down and worship me." Then, according to Mr. Boland's theory, the Saviour had such a *desire* to get down and worship the devil, that His natural feelings were tortured, and He suffered extremely because He did not consent to worship the old serpent.

4. Mr. Boland's theory of temptation totally falls to the ground here. He says, "These sensibilities, being natural, have no moral quality in themselves, but they form the basis of every solicitation to evil." These temptations of Jesus were not so. There was no appeal whatever to what Mr. Boland calls the natural sensibilities. In the *first* temptation He was asked to distrust God and make bread out of the stones. In the *second*, He was solicited to perform an act of presumption—to cast Himself down. In the *third*, He was tempted to become ambitious in

a wordly sense. Dr. Adam Clarke says: "In the course of this trial, it appears that our blessed Lord was tempted, 1. To distrust. Command these stones to become bread. 2. To presumption. Cast Thyself down. 3. To worldly ambition. All these will I give. 4. To idolatry. Fall down and worship me, or do me homage. There is, probably, not a temptation of Satan, but is reducible to one or the other of these four articles." "The words *κατα παντα καθ' ομοιοτητα* might be translated, in all points according to the likeness, *i. e.*, as far as His human nature could bear affinity to ours; for, though He had a perfect human body and human soul, yet that body was perfectly tempered; it was free from all morbid action, and, consequently, from all irregular movements.

His mind, or human soul, being free from all sin, being every way perfect, could feel no irregular temper, nothing that was inconsistent with infinite purity. In all these respects, He was different from us; and cannot, as man, sympathize with us in any feelings of this kind: but, as God, He has provided support for the body under all its trials and infirmities, and for the soul He has provided an atonement and purifying sacrifice: so that He cleanses the heart

from all unrighteousness, and fills the soul with His Holy Spirit, and makes it His own temple and continual habitation. He took our flesh and blood, a human body and a human soul, and lived a human life. Here was the likeness of sinful flesh (Rom. 8 : 5): and by thus assuming human nature, he was completely qualified to make an atonement for the sins of the world."

COMMENT.—1. The Scriptures teach that Jesus did suffer being tempted. The question is, in what sense did He suffer? 1. He fasted for forty days. 2. During these forty days and nights His holy soul suffered from the foul suggestions of evil from Satan. 3. The forty days being ended, Satan appeared in a human form and the dreadful contest began, which ended in the victory of Jesus over Satan, since then he is the conquered enemy.

Richard Watson says: "And when the tempter came to Him,—this, probably, was the first visible appearance of Satan during the temptation, though, as it was the sole object of our Lord's being led up into the wilderness to be tempted by the devil, we must conclude that a series of temptations, arising from that secret, invisible influence which the tempter was permitted to exercise upon His thoughts, had troubled His spirit through the whole of that painful

season; and so, indeed, it is stated by the other evangelists."

2. Mr. Boland positively affirms that temptation always comes to the sensuous element of human nature.

DEDUCTIONS.

1. This means that there is no evil spirit — no devil.

2. That it is our natural sensibilities that are solicited by natural things.

3. If there be no evil spirit — there is no good spirit — to deny one is to deny the other.

4. To deny that there is a supernatural evil spirit is to reject Scripture authority.

SIN IN BELIEVERS.

BOLAND, P. 70.—"None but those who have read his 'Journals' for that express purpose, have any correct idea of the amount of trouble and confusion this 'residue theory' brought upon Mr. Wesley.

NOTE.—Those who read Mr. Wesley's Works for the purpose of knowing the truth, may learn that it was the "residue theory," and the second change — Christian Perfection — that saved Mr. Wesley's societies from being torn to pieces

by the inroads of French Prophets, Moravians, Antinomians and Calvinists.

COMMENT.— 1. All who found and lived the experience of Christian Perfection, as Mr. Wesley taught it, were ready to endure persecution, to be stoned and imprisoned. 2. In many instances, the mobs were incited to this violence by ministers, who administered the sacrament to those who were stoned.

3. What less than Christian Perfection, as Mr. Wesley taught it, would enable these men to accept the sacrament under these circumstances?

It cannot be shown that the so-called residue theory or the doctrine of Christian Perfection, as taught by Mr. Wesley, caused him any trouble, but it can be shown that the very theory that Mr. Boland upholds, viz., that the carnal nature is destroyed at regeneration, and projected into Mr. Wesley's societies, was the real cause of the trouble he experienced.

BOLAND, P. 71.—“No one can carefully read the first part of the sermon on ‘Sin in Believers’ without being impressed with the fact that Mr. Wesley, more under the influence of the ‘remains of High Churchism’ than under a consciousness of the ‘remains of the carnal mind,’ regarded the ‘residue theory’ as

being settled by Church authority ; and, as a loyal son of the Church, he went to work to defend this dogma (against the teachings of Count Zinzendorf).

NOTE.—No one can carefully read Mr. Wesley's Journals and honestly come to the conclusion that Mr. Boland has arrived at here. 1. Mr. Wesley was converted under the teaching of the Moravians contrary to the teaching of his own Church, which teaches that regeneration takes place when baptism is administered. "In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation ; and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death." Journal, Vol. i., p. 103.

2. Mr. Wesley examined his own experience after he was converted, by a series of reflections on "If any man be in Christ he is a new creature, old things are passed away ; behold, all things are become new." 1. He could not say that his desires were new, "For other desires often arise in my heart."

2. "I have not that Joy in the Holy Ghost ; no settled, lasting Joy. Nor have I such a peace as excludes the possibility either of fear or doubt." "Much less am I, in the full sense of the words, 'in Christ a new creature.'" Journal, Vol. i., p. 161.

3. Mr. Wesley had gone to Germany and spent three months there, to enquire all about salvation, and this was his conclusion after a close examination of his experience, testing it by the Word of God. He commenced to seek to be a new creature in the full sense of the word and found the experience.

This is his testimony :—"In the evening, while I was reading prayers at Snowsfields, I found such light and strength as I never remember to have had before. I saw every thought, as well as action or word, just as it was rising in my heart ; and whether it was right before God, or tainted with pride or selfishness, I never knew before (I mean not as at this time) what it was 'to be still before God.' Tuesday, 25, I waked, by the grace of God, in the same spirit ; and about eight, being with two or three that believed in Jesus, I felt such an awe and tender sense of the presence of God, as greatly confirmed me therein, so that God was before me all the day long. I sought and found Him

in every place; and could truly say, when I lay down at night, 'now I have lived a day.'" Journal, Vol. i., p. 478.

4. It is evident that Mr. Wesley did not write the sermon on "Sin in Believers," for the reasons stated by Mr. Boland, viz., to defend a dogma of the Church. He saw that while the Moravians professed to have been entirely sanctified when they were regenerated, and that they were the best people he had ever met; yet they were not saved from all sin. It is most satisfactory to be in a position to produce his own words on this important subject which is under discussion. "As yet, I dare in no wise join with the Moravians: 1. Because their general scheme is mystical, not scriptural; refined in every point above what is written; immeasurably beyond the plain gospel.

2. "Because there is darkness and closeness in all their behavior, and guile in almost all their words.

3. "Because they not only do not practice, but utterly despise and decry, self-denial and the daily cross.

4. "Because they conform to the world, in wearing gold and gay or costly apparel.

5. "Because they are by no means zealous of good works, or at least only to their own people." Journal, Vol. i., p. 307.

Mr. Boland, and all like him who follow Zinzendorf, will derive little comfort or support from the above utterances by Mr. Wesley.

5. Mr. Boland thinks that it was a great calamity for Mr. Wesley to write a sermon on "Sin in Believers," to save his people from the delusion of believing such an error as that they were entirely sanctified when regenerated. It can hardly be possible that Mr. Boland knows the result of a man or a denomination denying the necessity of a "second change" as taught in the holy Scriptures.

BOLAND, P. 77.—"Mr. Wesley's sermons on 'Sin in Believers' and the 'Repentance of Believers' were both written and published under peculiar circumstances, to meet the follies and excesses of Bell, Maxfield and their followers.

NOTE.— This is positively untrue. Mr. Boland has contradicted this himself. We will quote his own words. "Not content with a second work of grace by which, as they claimed, their hearts were wholly purified from evil tempers, they began to profess a 'third' by which their minds, as they said, were lifted above the reach of evil thoughts."

Mr. Boland tells us that they had received the second work of grace and the third, and then he states that Mr. Wesley wrote these ser-

mons to show them that there was such an experience as the second work of grace.

COMMENT.—Mr. Boland informs us on page 71, that Mr. Wesley wrote his sermon on "Sin in Believers" (against the teachings of Count Zinzendorf). Now he says that it was written against those who had received the "second" and the "third" blessing. What will he say next? We are prepared to hear him say that it was for another purpose as follows:

BOLAND, P. 78.—"Wesley's sermon on 'Sin in Believers' was designed to be a refutation of these unscriptural notions."

NOTE.—Then Mr. Wesley did not write this sermon to prove that there was sin in believers, but to correct the unscriptural notions of Bell and Maxfield. This positively contradicts all that Mr. Boland has said about this sermon.

COMMENT.—I. If Mr. Boland had informed us that Mr. Wesley wrote his "Farther Thoughts on Christian Perfection," to correct the extravagancies of George Bell and Thomas Maxfield, he would have thereby assured us that he had read Mr. Wesley's Journals in order to get the truth on this matter.

Mr. Wesley says: "I retired again to Lewis-ham, and wrote 'Farther Thoughts on Christian Perfection.' Had the cautions given herein

been observed, how much scandal had been prevented! And why were they not? Because my own familiar friend was even now forming a party against me." Journal, Vol. iii., p. 76.

2. The following is a foot note by the Editor of Mr. Wesley's works, and shows the object Mr. Wesley had in view when he wrote these cautions: "The advices which follow were published in a separate tract in the year 1762, under the title of 'Cautions and Directions given to the Greatest Professors in the Methodist Societies,' with the following motto:—'Set the false witnesses aside. Yet hold the truth forever fast.' It was evidently intended to guard the people against the mischievous extravagances of George Bell and his friends, a particular account of whom is given in Mr. Wesley's Journal about that period.—Edit." Vol. xi., p. 427.

3. "Q. What is the *first* advice that you would give them?

"A. Watch and pray continually against pride.

"Q. What is the *second* advice which you would give them?

"A. Beware of the daughter of pride, enthusiasm.

"Q. What is the third?

"A. Beware of Antinomianism.

"Q. What is the fourth ?

"A. Beware of sins of omission.

"Q. What is the fifth ?

"A. Beware of desiring anything but God.

"Q. What is the sixth ?

"A. Beware of Schism.

"Q. What is the last advice that you would give them ?

"A. Be exemplary in all things."

4. Will Mr. Boland tell us that he read Mr. Wesley's Journals and works and did not see these things? Will he tell us that he did not notice that these "Farther thoughts" were written for the purpose of correcting the extravagances of Bell and Maxfield? Did he not know that these seven advices were published in tract form by Mr. Wesley to save his societies from the excesses of these men? He certainly could not have been familiar with these facts, when he said that "Wesley's sermon on 'Sin in Believers' was designed to be a refutation of these unscriptural notions."

BOLAND, P. 78.—"Wesley's sermon on 'Sin in Believers' was designed to be a refutation of these unscriptural notions.'

NOTE.—We have shown already, what Mr. Wesley did write, to refute "these unscriptural notions" of Bell and Maxfield. We will briefly

state how far Mr. Wesley and Bell agreed and where they differed: 1. They perfectly agreed on the necessity of Christian Perfection. Mr. Wesley says: "I like your doctrine of Perfection, or pure love; love excluding sin; your insisting that it is merely by faith; that consequently it is instantaneous (though preceded and followed by a gradual work), and that it may be now, at this instant." Journal, Vol. iii., p. 119.

2. They differed in their opinions as to what was contained in Christian Perfection. Mr. Wesley always affirmed that it was not Adamic, Angelic or Absolute. Mr. Bell taught that it was all of these. Mr. Wesley says: "But I dislike your supposing man may be as perfect as an angel; that he can be absolutely perfect; that he can be infallible, or above being tempted; or that the moment he is pure in heart, he cannot fall from it."

3. Mr. Maxfield went to about the same extreme as Mr. Bell, although he was not so out spoke. He aimed at dividing Mr. Wesley's societies, and finally succeeded in inducing one of Mr. Wesley's congregations to follow him. It is nowhere stated that Mr. Maxfield gave up the doctrine of "Sin in Believers." He believed all that Mr. Wesley believed, and so

much more that he became an enthusiast.

4. Believing a doctrine does not make any man a Christian. The very strong probabilities are that Mr. Maxfield had been a notorious backslider for years. He used much deceit and told deliberate falsehoods. Mr. Wesley had been a father to him and helped him in many ways. Mr. Wesley did not say more than the following: "I now, for the first time, spoke to the society freely concerning Mr. M., both with regard to his injustice in the affair of Snowsfields, and his almost unparalleled ingratitude to me. But I never expect one that is false to God to be true to any human friend."

COMMENT.—We may now consider why Mr. Wesley wrote these two sermons: 1. As early as 1739 Mr. Wesley's societies were destroyed by the Moravians who taught them that until they had perfect faith that they had no faith. They also taught them that they should not go to church, or use the ordinances of God until they had perfect faith. Mr. Wesley says: "I left Bristol, and on Saturday came to London. The first person I met with there was one whom I had left strong in faith, and zealous of good works; but she now told me, Mr. Malther had fully convinced her, she never had any faith at all; and had advised her, till she received

faith, to be still ceasing from outward works; which she had accordingly done, and did not doubt but in a short time she should find the advantage of it." Journal, Vol. i., p. 247.

Page 248: "I observed every day more and more the advantage Satan had gained over us."

2. Many of our sisters are shaken: J — Y — C — says that she never had faith. Betty and Esther H — are grievously torn by reasonings; the former, I am told, is going to Germany." Journal, Vol. i., p. 255.

3. "I rode by Windsor to Reading, where I had left two or three full of peace and love. But I now found some from London had been here, grievously troubling these souls also; laboring to persuade them, 1. That they had no faith at all, because they sometimes felt doubt or fear, and, 2. That they ought to be still; not to go to church, not to communicate, not to search the Scriptures: 'Because,' say they, 'you cannot do any of those things without trusting in them.' " Journal, Vol. i., p. 264.

4. "One asked whether they would suffer Mr. Wesley to preach at Fetter-Lane. After a short debate, it was answered, 'No: This place is taken for the Germans!'" Journal, Vol. i., p. 281.

5. The large society was so ruined at Fetter.

Lane by this teaching of the Moravians that Mr. Wesley had to withdraw from them, and there were only eighteen to follow him.

6. "I rode to Bristol, where John Nelson gave a melancholy account of many that did run well. I told him I was as willing they should be with the Germans as with us, if they did but grow in grace. He said, 'but this is not the case. They grow worse instead of better. They are changed both in their tempers and lives; but not for the better at all. They now do things without scruple, which they could not do before. They are light and trifling in their behavior. They are easy and thoughtless; having now no holy fear, no earnest care to work out their own salvation.'" Journal, Vol. i., p. 409.

7. "In the afternoon I came to Bristol. Many miserable comforters were with me soon, complaining, one after another, of the want of lively preachers, the hurt the Germans had done to some, and R—W—to others; and the almost universal coldness, heaviness and deadness among the people." Journal, Vol. ii., p. 174.

8. We give some extracts from a letter that Mr. Wesley wrote to a friend on the result of Moravian preaching. 1. "It has utterly de-

stroyed their faith." "Those who before had the witness in themselves of redemption in the blood of Christ, who had the Spirit of God clearly witnessing with their spirit, that they were the children of God, after hearing these but a few times, began to doubt. 2. "This preaching has destroyed the love of God in many souls." 3. "This preaching has greatly impaired, if not destroyed, the love of their neighbor in many souls." 4. "These humble preachers utterly destroy the humility of their hearers." 5. "This preaching destroys true, genuine simplicity." 6. "I have known a short attendance on this preaching to destroy both gratitude, justice, mercy and truth." Journal, Vol. ii., pp. 215, 216.

9. Another effect of this preaching: "Oh, what a pattern of holiness and stability of mind was this very man, till he was stolen away by the men whose 'words are smoother than oil.' But were they not to him very swords?" Journal, Vol. ii., p. 338.

10. These are a few of the troubles that Mr. Wesley had with the only people who did not hold to the "residue theory of regeneration," and were, as we shall shortly see, the real reasons for his writing the sermon on "Sin in Believers."

11. And just at the time that he wrote this sermon, which he had been preaching and teaching to save his societies from the delusion of Moravianism, many of his societies were harassed by this delusion, that Mr. Wesley called a new doctrine. "At every place I endeavored to settle the minds of the poor people, who had been not a little harassed by a new doctrine, which honest Jonathan C —— and his converts had industriously propagated among them,—that 'there is no sin in believers; but the moment we believe, sin is destroyed, root and branch!'" Journal, Vol. iii., p. 137.

12. I think we are prepared to hear Mr. Wesley say: "I retired to Lewisham, and wrote the sermon on 'Sin in Believers' in order to remove a mistake which some were laboring to propagate,—that there is no sin in any that are justified."

13. We are also prepared for the fifth, sixth and seventh paragraphs of the introduction of his sermon. We will give a part of the fifth paragraph for the benefit of those who may not be familiar with the sermon.

Count Zinzendorf:—"All true believers are not only saved from the dominion of sin, but from the being of inward as well as outward sin, so that it no longer remains in them': and

from them, about twenty years ago, many of our countrymen imbibed the same opinion, that even the corruption of nature is no more in those who believe in Christ." We have briefly sketched Mr. Wesley's twenty years' trouble with the Moravians, the only people who have taught that the soul is entirely sanctified when regenerated.

Mr. Wesley had been preaching and teaching from the year 1740 that there was "Sin in Believers," which may be seen in all his replies to the Moravians, which are too lengthy to insert here. We will give below a few selections from his Journals covering the twenty years that he opposed Moravianism.

1. "I expounded those words, 'I write unto you, little children, because your sins are forgiven you,' and described the state of those who have forgiveness of sins, but have not yet a clean heart." Journal, Vol. i., p. 271.

2. Answer to the Rev. W. Church, February, 1744. "The moment a sinner is justified, his heart is cleansed in a low degree; but yet he has not a clean heart in the full, proper sense, till he is made perfect in love."

3. "I went on to Rotherham, and talked with five men and six women (as I had done with many others before in various places), who

believe they are saved from sin, and this fact I believe." Journal, 1759.

4. "About thirty persons were met together at Otley. After prayer was ended, when they proceeded to speak of the several states of their souls, some, with deep sighs and groans, complained of the burden they felt for the remains of indwelling sin, seeing in a clearer light than ever before the necessity of a deliverance from it." Journal, 1760.

5. "I met again with those who believe God has delivered them from the root of bitterness. Their number increases daily." Journal, 1761.

6. "This morning I have spoken with four or five who seem to have been set at liberty within this month. I believe, within five weeks, six in one class have received remission of sins, and five in one band received a second blessing." Journal, 1761.

7. "Two gave a plain, simple account of the manner wherein God had cleansed their hearts, so that they now felt no anger, pride, or self-will; but continual love, and prayer, and praise." Journal, 1762.

Conclusions from the foregoing:— We have learned by investigating this subject, 1. That Mr. Wesley, after he had been converted, examined his experience by the Word of God,

and that he could not say that he was free from sin. His "desires" were not all new; he had no "settled, lasting joy;" the peace which he had did not exclude all "doubt" and "fear," and, therefore, did not need to refer to any dogma of the Church to know whether there was "sin in a believer" or not.

2. That Mr. Wesley sought and found the second work of grace, which was greater than the *first*. "I never knew before what it was to be still before God."

3. That Mr. Wesley closely examined the lives of the Moravians and said that they were "mystical not scriptural;" that there was "guile" in their words; that they "denied self-denial;" that they were "conformed" to the "world;" that they were not "zealous of good works."

4. That Mr. Wesley did not write his sermon on "Sin in Believers" to correct the extravagances of Bell and Maxfield; that he did write his "Farther Thoughts" and his "Tract on Enthusiasm, etc.," for that purpose.

5. That Mr. Wesley's societies had been frequently destroyed by the teaching of the Moravians, for twenty years previous to the writing of the sermon on "Sin in Believers."

6. That Mr. Wesley had been preaching and

teaching for twenty years before he wrote this sermon, that there was "Sin in Believers." This sermon was the summing up of his best thought upon the subject.

7. That Mr. Boland did not properly investigate this matter or he could not have been guilty of so shamefully misrepresenting Mr. Wesley's teaching. This is what Mr. Wesley would call a sin of ignorance, that any person might commit. Previous to investigation we knew not that Mr. Boland was wrong, but we did not expect to find such wholesale misrepresentation.

BOLAND, p. 78.—"Let me call attention to two significant historical facts. *First*, in 1784, only seven years before his death, Mr. Wesley rejected the 'residue theory' so far as to cut it out of our Articles of Faith."

NOTE.—1. The following is the unabridged article: "Original sin standeth not in the following Adam (as the Pelagians do vainly talk), but it is the fault and corruption of the nature of every man that naturally is engendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And

this infection of nature doth remain, yea, in them that are regenerated; whereby the lust of the flesh, called in the Greek *phronema sarkos*, which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess that concupiscence and lust hath of itself the nature of sin."

2. All who are familiar with Mr. Wesley's sermons and general teaching, may readily observe that what Mr. Wesley expunged from the Ninth Article was contrary to his general teaching, and especially to his sermon on the "Repentance of Believers." Mr. Wesley considered that it was contrary to the Prayers and Homilies of the Church.

3. There are two very strong reasons why Mr. Wesley abridged this Article before he gave it to American Methodism. These reasons are found in the words that he expunged.

First: It implied that God would damn men for the sins of their birth, as expressed in these words. "In every person born into this world, it deserveth God's wrath and damnation." This is contrary not only to Mr. Wesley's sermons on "Sin in Believers" and "Repentance

of Believers," but his whole teaching from 1727 to 1791.

Second: The rest of what Mr. Wesley expunged from the Ninth Article implied that this inherited depravity remained in the regenerate throughout the whole of their earthly life. Some of Mr. Wesley's preachers were misled by this article, and preached that the children of God were in a state of damnation until inherited depravity is totally destroyed. In the year 1758, in a letter to Miss H —, Mr. Wesley says: "'The doctrine of perfection,' you say, 'has perplexed you much, since some of our preachers have placed it in so dreadful a light; one of them affirming a believer, till perfect, is under the curse of God, and in a state of damnation. Another, if you die before you have attained it, you will surely perish.'" Works, Vol. xii., p. 227.

What Mr. Boland has attempted to use as a weapon against the "residue theory" is positive proof of the value Mr. Wesley attached to it. Mr. Wesley removed that which might be used against his sermon on the "Repentance of Believers."

COMMENT.—It is possible that Mr. Boland did not see these reasons for Mr. Wesley expunging certain clauses from the Ninth

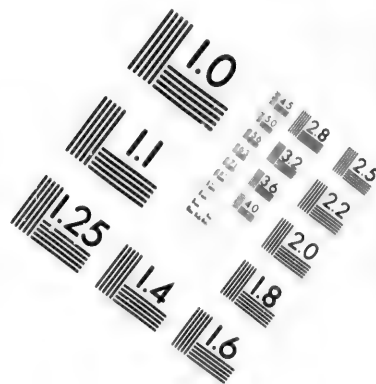
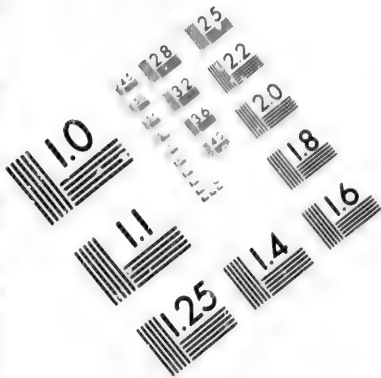
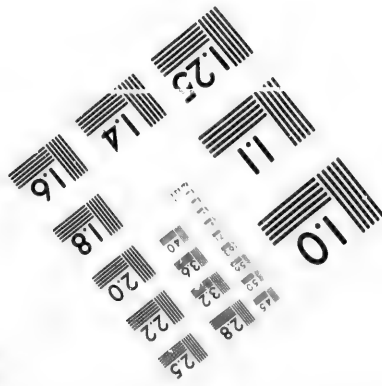
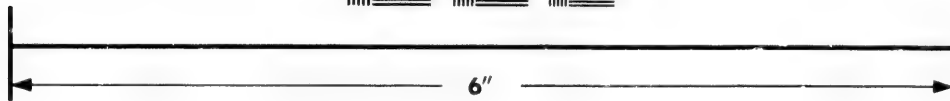
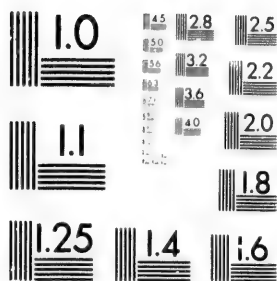


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Article ; but there is no excuse for him not knowing that Mr. Wesley did not give up the "residue theory of regeneration." If he had read the minutes of subsequent conferences, he could not have written his book without deliberately writing what he knew to be *untrue*. If he had read Mr. Wesley's latest writings he could not have failed to see that Mr. Wesley had not changed his doctrine in any particular.

Later than 1784, Mr. Wesley speaks of believers being saved from sin.

1. To F. Garretson, 1785, Vol. xiii., p. 69. "The more explicitly and strongly you press all believers to aspire after full sanctification, as attainable now by simple faith, the more the whole work of God will prosper."

2. "As long as you are yourself earnestly aspiring after a full deliverance from all sin, and a renewal in the whole image of God, God will prosper you in your labor ; especially if you constantly and strongly exhort all believers to expect full sanctification now, by simple faith." Vol. xii., p. 527.

3. We will show further that Mr. Wesley did not give up the "residue theory," not to the day of his death. Journal, Vol. iv., p. 432. August, 1788.

"One of the most important points consid-

ered at this conference, was that of leaving the Church. The sum of a long conversation was :

1. That, in the course of fifty years, we had neither premeditatedly nor willingly varied from it in one article either of doctrine or discipline.

2. That we were not yet conscious of varying from it in any point of doctrine." Yet, Mr. Boland has the audacity to say that Mr. Wesley expunged the "residue theory" from the Ninth Article in the year 1784.

4. We have additional and conclusive evidence that Mr. Boland's contention concerning Mr. Wesley's action as to the "residue theory" is false. This evidence is found in Mr. Wesley's Minutes as reprinted from those of 1791 and collated with those of 1789. Here we read that Mr. Wesley asked, in his last conference, this question : "What can be done in order to revive the work of God where it is decayed?" The following answer was given : "Be more active in dispensing the books, particularly the sermon on 'The Good Steward,' on 'Indwelling sin,' the 'Repentance of Believers,' and 'The Scripture Way of Salvation.'" Vol. viii., p. 328. See also Editor's note on p. 299.

We see that Mr. Wesley, as late as 1789, was exhorting his preachers to spread the sermon on "Sin in Believers, etc."

5. The following deliverance in the Conference of 1789 explodes Mr. Boland's pretensions:—"Strongly and explicitly exhort all believers to 'go on to perfection.' That we may 'all speak the same thing,' I ask, once for all, shall we defend this perfection, or give it up? You all agree to defend it, meaning thereby (as we did from the beginning), salvation from all sin, by the love of God and man filling our heart. The Papists say, 'This cannot be attained till we have been refined by the fire of purgatory.' The Calvinists say, 'Nay, it will be attained as soon as the soul and body part.' The old Methodists say, 'It may be attained before we die; a moment after is too late.' Is it so or not? You are all agreed we may be saved from all sin before death. The substance, then, is settled; but, as to the circumstance, is the change gradual or instantaneous? It is both the one and the other. From the moment we are justified, there may be a gradual sanctification, a growing in grace, a daily advance in the knowledge and love of God. And if sin cease before death, there must, in the nature of the thing, be an instantaneous change; there must be a last moment wherein it does exist, and a first moment wherein it does not. 'But should we in preaching insist both on one and the

other?' Certainly we must insist on the gradual change ; and that earnestly and continually. And are there not reasons why we should insist on the instantaneous also? If there be such a blessed change before death, should we not encourage all believers to expect it? and the rather, because constant experience shows the more earnestly they expect this, the more swiftly and steadily does the gradual work of God go on in the soul ; the more watchful they are against all sin, the more careful to grow in grace, the more zealous of good works, and the more punctual in their attendance on all the ordinances of God. Whereas, just the contrary effects are observed whenever this expectation ceases. They are 'saved by hope,' by this hope of a total change, with a gradual increasing salvation.

"Destroy this hope, and that salvation stands still, or, rather, decreases daily. Therefore whoever will advance the gradual change in believers should strongly insist on the instantaneous." Works, Vol. xiii., p. 328.

CONCLUSION FROM THE ABOVE.

We have seen that Mr. Boland's *fact* must be the product of the disordered state of his brain,

if not of his heart. It was either gross ignorance that caused Mr. Boland to write many things found in his book, or else his book is a deliberate perversion of the vital doctrines of Methodism. We go on to examine what he calls his second historical fact.

BOLAND, P. 79.—Second fact: "In 1785, one year later, he published his sermon on 'Perfection' in which he says not a word about 'inbred sin' or 'the seeds of sin in believers.'"

NOTE.—Did Mr. Boland not know that the very sermon that caused him to write his book, and has given him all his trouble, does not contain the words "inbred sin" either? He may say that they were implied. If so, why did he not say that they were also implied in his sermon on perfection? Mr. Wesley was learned, was a Christian and a theologian, and was not obliged to use one term continually to express his thoughts. He had a good command of language. If it had not even been implied that there was "inbred sin" in believers, it would not prove that Mr. Wesley had changed his mind, and consequently his doctrine. We could not justly arrive at that conclusion. Mr. Boland has not attempted to prove that he did change, he only insinuates that he did.

COMMENT.—Mr. Wesley wrote two sermons

on Christian Perfection, and we will select some sentences from them. In his sermon on "Not as though I had already attained, either were already perfect," (Phil. 3: 12) he shows I. In what sense Christians are not, and II. In what sense they are perfect. 1. He proved that Christians are not free from ignorance, mistakes, infirmities, or temptations. 2. That a Christian is so far perfect as not to commit sin, but converted people are not free from evil thoughts and tempers. "But it is only of those who are strong in the Lord, 'and have overcome the wicked one,' or rather of those who 'have known him, that is, from the beginning,' that it can be affirmed they are in such a sense perfect as, secondly, to be freed from evil thoughts and evil tempers."

3. He teaches that perfect Christians are freed from evil thoughts and evil tempers. "And, indeed, whence should evil thoughts proceed in the servant who is as his Master?" "And as Christians indeed are freed from evil thoughts, so are they, secondly, from evil tempers." 4. "Everyone of these can say with St. Paul, 'I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me':—words that manifestly describe a deliverance from inward as well as from out-

ward sin." "He therefore who liveth in true believers hath 'purified their hearts by faith'; insomuch that every one that hath Christ in him, the hope of glory, 'purifieth himself even as he is pure,' (1 John, 3: 3) he is purified from pride, for Christ was lowly of heart. He is pure from self-will or desire, for Christ desired only to do the will of His Father, and to finish his work, and he is pure from anger." "Thus doth Jesus 'save his people from their sins': and not only from outward sins, but also from the sins of their hearts; from evil thoughts, and from evil tempers."

5. Mr. Wesley wrote a sermon on Perfection from "Let us go on unto Perfection" (Heb. 6: 1.) In this sermon he showed *first* in what this Perfection consisted. 1. He positively states that it is salvation from the very root of sin. "Thus you experience that He whose name is called Jesus does not bear that name in vain; that He does, in fact, 'save His people from their sins';' the root as well as the branches. And this salvation from sin, from all sin, is another description of perfection; though, indeed, it expresses only the least, the lowest branch of it, only the negative part of the great salvation."

2. He expostulates with the opposers of

Christian Perfection. "Is not sin the greatest evil on this side of hell? And if so, does it not naturally follow that an entire deliverance from it is one of the greatest blessings on this side of heaven?" "You do not love either the devil or his works; you rather wish to be totally delivered from them; to have sin rooted out both of your life and your heart."

3. "They will all allow all you say of the love of God and man, of the mind which was in Christ, of the fruit of the Spirit, of the image of God, of universal holiness, of entire self-dedication, of sanctification in spirit, soul and body; yea, and of the offering up of all our thoughts, words and actions, as a sacrifice to God. All this they will allow so we will allow sin, a little sin, to remain in us till death."

4. It is, therefore, a settled fact that Mr. Wesley did teach in his sermons on "Christian Perfection" that there is "sin in believers," and that the salvation of the soul from "evil thoughts," "evil tempers," and "the root as well as the branches" is "the negative part" of Christian Perfection.

If we had only these two sermons to prove that Mr. Wesley did not give up the "residue theory of regeneration" it would be proof abundant to stop the mouth of every gainsayer.

For the special benefit of those who may not have recourse to Mr. Wesley's works to see for themselves, and read his strong utterances, in his latest thoughts and sermons on inbred sin, we will give a few paragraphs, with dates, from his works.

1. "I met such a select society as I have not seen since I left London. They were about forty, of whom I did not find one who had not a clear witness of being saved from inbred sin." June, 1784.

2. "At our love-feast in the evening, several of our friends declared how God had saved them from inbred sin, with such exactness, both of sentiment and language, as clearly showed they were taught of God." September, 1785.

3. "But whether you were or were not, whether you are Protestants or Papists, neither you nor he can ever enter into glory, unless you are now cleansed from all pollution of flesh and spirit, and perfect holiness in the fear of God." May, 1786.

4. "Have you received a clear, direct witness that you were saved from inbred sin? At what time? In what manner? And do you find it as clear as it was at first? Do you feel an increase?"

We cannot stop here, for many of our breth-

ren in the ministry have said that Mr. Wesley did change his views and we must quote paragraphs from some of his latest sermons to show that they did not inform their minds before they came to that conclusion.

1. The following paragraph is from Mr. Wesley's sermon "On the Discoveries of Faith," written at Yarm, June 11, 1788. Paragraph 16: "To these more especially we may apply the exhortation of the Apostle Paul: 'Leaving the first principles of the doctrine of Christ,' namely, repentance and faith, 'let us go on unto perfection.' But in what sense are we to leave those principles? Not absolutely; for we are to retain both one and the other, the knowledge of ourselves, and the knowledge of God, unto our lives' end; but only comparatively; not fixing, as we did at first, our whole attention upon them; thinking and talking perpetually of nothing else, but either repentance or faith. But what is the perfection here spoken of? It is not only a deliverance from doubts and fears, but from sin; from all inward as well as outward sin; from *evil desires*, and *evil tempers*, as well as from evil words and works. Yea, and it is not only a negative blessing, a deliverance from all evil dispositions, implied in that expression, 'I will circumcise thy heart;' but a posi-

tive one likewise; even the planting all good dispositions in their place; clearly implied in that other expression, 'To love the Lord, your God, with all your heart, and with all your soul.' "

2. Those who have read the paragraph above have seen that Mr. Wesley had not given up the "residue theory of regeneration" in the year 1788; and those who read the paragraph below will see that he had not given it up in the year 1790, one year before his death.

3. "But is there no exception as to the wickedness of man's heart? Yes, in those that are born of God. 'He that is born of God keepeth himself, and that wicked one toucheth him not.' God has 'purified his heart by faith,' so that his wickedness is departed from him. 'Old things are passed away, and all things, in him 'are become new.' So that his heart is no longer desperately wicked, but 'renewed in righteousness and true holiness.' Only let it be remembered, that the heart, even of a believer, is not wholly purified when he is justified. Sin is then overcome, but it is not rooted out; it is conquered, but not destroyed. Experience shows him, *first*, that the roots of sin, self-will, pride and idolatry, remain still in his heart. But as long as he continues to watch and pray

none of them can prevail against him. Experience teaches him, *secondly*, that sin (generally pride or self-will) cleaves to his last actions : so that, even with regard to these, he finds an absolute necessity for the blood of atonement."

Sermon on the Deceitfulness of Man's Heart. Halifax, April 21, 1790.

4. The paragraph below is a reply to all Mr. Wesley's critics. Those who have grossly misrepresented him may read it. Then they may seek forgiveness. They need not hope to be saved, until they make a public apology. Mr. Boland is only one of them. Their name is Legion. "Such has been my judgment for three-score years, without any material alteration. Only, about fifty years ago, I had a clearer view than before of Justification by faith ; and in this, from that very hour, I never varied ; no, not an hair's breadth. Nevertheless, an ingenious man has publicly accused me of a thousand variations. I pray God not to lay this to his charge. I am now on the borders of the grave ; but, by the grace of God, I still witness the same confession. Indeed, some have supposed that when I began to declare, 'By grace ye are saved through faith,' I retracted what I had before maintained : 'Without holiness no man shall see the Lord.' But it is an

entire mistake: these Scriptures will consist with each other; the meaning of the former being plainly this,—by faith we are saved from sin and made holy. The imagination that faith supersedes holiness, is the marrow of Antinomianism."

Sermon on "The Wedding Garment." Made-ly, March 26, 1790.

5. Those who have said that Mr. Wesley changed his views on Christian Perfection have, thereby, either confessed their ignorance of his latest utterances and writings; or that they have deliberately affirmed what they knew to be totally false.

BOLAND, P. 79.—"I have selected four paragraphs from the two sermons referred to."

NOTE.—Mr. Boland has not selected a paragraph from either of these sermons. He should turn to his dictionary and learn the meaning of the word paragraph. We have lost much time trying to find in Mr. Wesley's sermons what Mr. Boland calls paragraphs. In almost every case he commences in the middle of Mr. Wesley's paragraphs. In many instances he has left out words, and in some whole sentences.

BOLAND, P. 80.—"What Mr. Wesley means by the 'being of sin' and a 'heart not yet purified' is the 'infection of our nature.'"

NOTE.—Mr. Wesley means more than that. He used such terms as the following to describe it: "A whole body of sin remains in our heart," "Deep corruption" and "the inbred monster."

BOLAND, P. 81.—"Now the difference between Paul and the Ninth Article of the Church of England is that Paul used every one of these terms to describe the condition of the unregenerated man, while the Ninth Article applies them to the regenerated believer; and Mr. Wesley, like a loyal Churchman, followed the Article of faith instead of Paul!"

NOTE.—If Paul "used all these terms to describe the condition of the unregenerated," he made a great mistake in addressing all his letters to the Churches. They should have been addressed to the frequenters of the ball-rooms, barrooms, card-tables and theaters.

COMMENT.—The commands of all the Epistles were given to the Churches.

They are pointed:—"Put off," "Put on," "Let us cleanse ourselves from all filthiness of the flesh and spirit," "Mortify," "Mortify the deeds of the body," "Purify your hearts."

The prayers,—"Make you perfect," "The God of peace sanctify you wholly," "Rooted and grounded in love," "God of hope fill you."

The promises are numerous and full,—“He will do it.” “Exceeding abundantly above all we can ask or think.” “He is faithful and just.” Paul applied the term “carnal” to “babes in Christ.” He called “sanctified” men “carnal.”

BOLAND, P. 82.—“The difference between St. Paul and Mr. Wesley is that Paul says that ‘the old man is crucified,’ the ‘body of sin is destroyed,’ and that we are ‘made free from the law of sin and death,’ when we ‘put off the old man and put on the new man, which, according to the divine pattern, is created in righteousness and true holiness:’ while Mr. Wesley says that, ‘If there be no second change after Justification, then we must remain full of sin until death’ !”

NOTE.—The darkness of unbelief is dense. Inbred sin cannot be hidden. It will pervert the Holy Scriptures. We cannot say that Mr. Boland has done this deliberately or knowingly, but we must prove that he has done so.

COMMENT.—If St. Paul had given us these Scriptures in Mr. Boland’s version, we would dissent from Mr. Wesley. St. Paul did not say,—“The body of sin is destroyed.” He said, “That the body of sin might be destroyed.” Mr. Boland, “Made free from the law of sin and

death," namely, inbred sin. St. Paul, "Made me free from the law of sin and death,"—namely, the Mosaic law.

Mr. Boland, "Put off the old man and put on the new man, which, according to the divine pattern, is created in righteousness and true holiness."

St. Paul, "That ye put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness."

Two things are remarkably clear here. 1. Mr. Boland mutilates the sacred Scriptures, and then quotes them as the authorized version. 2. If he would quote the Scriptures as Paul wrote them, Mr. Wesley would be orthodox and he himself would drop out.

BOLAND, P. 82.—"In the sixth chapter of Romans, Paul teaches clearly that the normal state of the divine life in the soul includes or presupposes a 'crucifixion of the old man,' a 'destruction of the body of sin,' and a 'death to sin.' This is so clearly his meaning that Dr. A. Clarke says: 'The man who has received Christ Jesus by faith, and has been made a partaker of the Holy Spirit, has had his old man destroyed,

so that he is not only Justified freely from all sin, but wholly sanctified !”

NOTE.— This is another perversion that Mr. Boland makes to suit his theory, which could not be defended by the plain Scripture, or Dr. Clarke’s Comments as he wrote them.

COMMENT.— 1. Dr. Clarke did not give this comment on the sixth verse that Mr. Boland has quoted. 2. The Dr. gave this note on the seventh verse of this chapter to prove that we are made holy in this life and not by death as Dr. Dodd taught.

3. Mr. Boland mutilated Dr. Clarke’s note to suit his purpose here. It is a great pity that he did such a thing. Those who are not familiar with Dr. Clarke’s Commentary would not detect the mutilation, and those who have no recourse to the Dr.’s comments might accept Mr. Boland’s mutilation, for Dr. Clarke’s comment as he wrote it. This is Dr. Clarke’s as found in his commentary :—

“ Verse 7. He that is dead is freed from sin, *Δεδικαιωται*, literally, is justified from sin ; or, is freed or delivered from it. Does not this simply mean that the man who has received Christ Jesus by faith, and has been, through believing, made a partaker of the Holy Spirit, has had his old man, all his evil propensities

destroyed; so that he is not only justified freely from all sin, but wholly sanctified unto God?"

1. Mr. Boland expunged the words "through believing" because the man had done this believing after he was regenerated. 2. He expunged the words "all his evil propensities," because they were removed by the man "believing." 3. He expunged the words "unto God," because the man was wholly sanctified to God when "all his evil propensities" were "destroyed."

BOLAND, P. 83.— "In Romans 8:1, 4, Paul, in describing the results of justifying faith, says: 'The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.' It is so clear that Paul here teaches that justification is immediately followed by entire sanctification that Dr. Clarke says: 'The gospel pardons and sanctifies; the carnal man laboring under the overpowering influence of the sin of his nature, . . . is first freely justified, he feels no condemnation; he is fully sanctified—he walks not after the flesh, but after the Spirit.'

It is indisputable that Mr. Boland had his own theory in view when he expunged the words "(is sanctified. He)" and run the two sentences into one. It is clear that Dr. Clarke was

describing, 1. What the law could not do and what the gospel could do. 2. That the penitent are pardoned by faith in Jesus. 3. That the carnal man is sanctified under the gospel. 4. That he re-stated in the second sentence the works of grace under the gospel. 5. That there was pardon for the penitent and sanctification for the carnal.

BOLAND, P. 83.—“Again Mr. Wesley says: (3) Indeed, this grand point that there are two contrary principles in believers — nature and grace, the flesh and spirit — runs through all the Epistles of St. Paul — yea, through all the Holy Scriptures: almost all the directions and exhortations therein are founded on this supposition, pointing at wrong tempers or practices, in those who are, notwithstanding, acknowledged by the inspired writers to be believers.” Sermon xiii.

NOTE.—Mr. Boland thinks that this fact does not sustain the inference that there is sin in believers. He has positively declared that Christ had “nature and grace” in Him, “the flesh and spirit,” or He was not truly a man.

COMMENT.—1. Mr. Boland’s conclusion here is perfectly natural for him, and it is logical. 2. This leads us back to his major premise. 3. Mr. Boland accepted man, not as he came from

His maker, but as all heathen philosophers have done, as they found him after he had fallen. 4. He was under the necessity to do as they did, namely, to lay down as a premise that man had two natures. 5. This made it necessary for him to conclude that Jesus had a fallen nature also, or as he says, two natures. 6. Jesus must, therefore, have had three natures—He had a *divine* nature, and if Mr. Boland's theory were true, He had two human natures. 7. We are not surprised that he could not accept Mr. Wesley's teaching that there was sin in a believer.

BOLAND, p. 85.—“Any one can see that the work proposed in this ‘second change’ is to destroy ‘nature’ and leave ‘grace,’ to destroy the ‘flesh’ and leave the ‘spirit’; to deny this would be to make Mr. Wesley write nonsense!”

NOTE.—All who will look through Mr. Boland's glasses will see as he does. 1. If man had not fallen, the second change would not save him from the fall, but as Mr. Boland says, it would destroy his nature.

2. Mr. Wesley believed that man did fall, and that his nature became totally corrupt. 3. This total corruption, Mr. Wesley taught, was called in Scripture “the flesh,” “the carnal mind, etc.” 4. This flesh or carnal mind he called, “sin in

believers" or "inbred sin," he taught that this was destroyed by the second work of grace, which he called Entire Sanctification.

COMMENT.—Mr. Wesley nowhere insinuated that this "second change" would destroy nature or any natural faculty. He did teach that it would destroy every sinful tendency in man's nature. We will quote from Dr. Adam Clarke here, as Mr. Boland has previously quoted from his Commentary to uphold his theory.

Rom. 8: 3. Condemned sin in the flesh. "The design and object of the incarnation and sacrifice of Christ was to condemn sin, to have it executed and destroyed; not to tolerate it as some think, or to render it subservient to the purposes of His grace, as others; but to annihilate its power, guilt and being in the soul of a believer."

BOLAND, P. 87.—"How a man can be 'full of sin and guilt, so as to deserve punishment,' and be in a 'justified state' at the same time is beyond my comprehension."

NOTE.—1. Mr. Boland lost his comprehension by failing to comprehend that Adam fell. 2. Mr. Wesley believed that we were made holy in Adam without any moral taint of sin; that we fell in Adam and became morally corrupted. 3. Mr. Boland denies that we fell in

Adam, he says that when the fruit was eaten that our sensuous natures predominated over our moral natures. 4. Mr. Wesley saw that we needed salvation from this moral corruption. 5. Mr. Boland saw only that we required to get control of ourselves. 6. We would be surprised if Mr. Boland could comprehend Mr. Wesley's desert of punishment. 7. Mr. Boland must learn first that he fell in Adam and became morally corrupted.

BOLAND, P. 88.—“A state of guilt and justification can be reconciled about as easily as to conceive how the ‘carnal mind’ can exist in a regenerated believer and remain there ‘till it please the Lord to speak again,’ to speak the second time, ‘Be clean!’”

NOTE.—Mr. Boland should turn to the word of God and the reconciliation would be effected for him. 1 Cor. 1: 2 reads: “Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus.” 3: 1 reads:—“And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.” 3: 2 reads:—“I have fed you with milk, not with meat.”

COMMENT.—It is clear 1. that they were Christians in Corinth “sanctified through Christ Jesus.” 2. That they were still “carnal” and

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were blameworthy — they deserved] "punishment. 3. That they were fed, not as perfect Christians, but as babes. 4. They were Christians, called babes, their food was not withheld, they received milk.

BOLAND, P. 88.— "Will the Christian world never learn that the mind God gave to man in creation is the same mind that he carries with him forever, and that the 'carnal mind' is nothing more than the same mind under the control of our fleshly nature, 'the course of carnal thinking?'"

NOTE.— It is about time that it was learned that man did not fall, that he got only disarranged, if it is to be learned. It is a great pity that God did not know it and the gospel dispensation would not have been stained with the blood of Gethsemane and Calvary! If man did not fall, but got a little disarranged, God could have strengthened his moral nature, so that it would have gained the mastery over his sensuous nature. If there was really nothing to be destroyed there was no necessity for the shedding of blood. Mr. Boland does not admit that any law was broken. The sensuous nature of the woman craved for the forbidden fruit and that is all. When she took the fruit the sensuous nature gained the ascendancy.

BOLAND, P. 88.—“All that is necessary to ‘destroy the carnal mind’ is to ‘renew us in the divine image,’ and take this same mind from under the control of this fleshly nature and put it back under the control of the Holy Spirit and our renewed spiritual nature.”

NOTE.—Then the putting off the old man and putting on the new man consists in nothing more than giving the moral nature supremacy over the sensuous nature. This is Mr. Boland’s positive teaching, and he wonders if the Christian world will never learn that this is all.

COMMENT.—I. All such Bible terms as “Our old man is crucified,” “the body of sin might be destroyed,” “Mortify the deeds of the body,” “Let us cleanse ourselves,” “Put off all these, anger, etc.,” mean nothing more in Mr. Boland’s teaching than the moral nature getting the mastery. 2. He has not only denied the necessity of entire sanctification, but his theology excludes the necessity of any such change as regeneration.

BOLAND, P. 90.—“This point cannot be evaded by using the term ‘the remains of the carnal mind,’ for there is nothing to remain.”

NOTE.—Then M^r. Boland teaches that when a man is born of the Spirit, that he has Christian Perfection. He positively affirms “There is

nothing to remain." Mr. Wesley always taught that infirmities remained in the entirely sanctified. Mr. Boland's teaching is Adamic perfection by regeneration, if he teaches anything. Surely a new light has arisen in Methodism.

BOLAND, p. 90.— "Man has but one mind, and that mind of either carnal or spiritual, according as he 'walks after the flesh or after the Spirit.' "

NOTE.— The clear teaching of Scripture is that the sons and daughters of God are led by the Spirit of God continually. Then according to Mr. Boland's own statement, those who are led by the Spirit are altogether spiritual. They make no mistakes, they never err in judgment. They are infallible. This is the only possible conclusion from his premises.

BOLAND, p. 91.— "If a man can walk in opposite directions at the same time, then he can be 'carnally minded' and 'spiritually minded,' then he can be a 'justified believer' and be 'full of sin and guilt,' at the same time ; but not till then."

NOTE.— 1. Would Mr. Boland have us believe that Saul of Tarsus was following the flesh the three days that he was blind? 2. Or would he have us believe that he was converted on the way to Damascus? 3. If he was converted on

the way to Damascus, did he get holiness when Ananias put his hands on him? 4. If he was not converted on the way to Damascus, then he was full of sin for those three days, and followed the Spirit. 5. Does not every sinner follow the Spirit from the moment he quits going to hell? 6. Is the sinner who fasts and prays and seeks God according to the light he has, by self-denial, etc., walking after the flesh? 7. If a sinner can walk after the Spirit with all his actual and inbred sin in him, could he not follow the Spirit with inbred sin in him alone? Mr. Boland here attempts to make Mr. Wesley's position on the point in question appear ridiculous, but, in reality, only furnishes the reader with an example of spurious logic.

BOLAND, P. 92.—“So long as the Spirit dwells in the heart of a believer, and he ‘makes no provision for the flesh to fulfill the desires thereof,’ so long there will be no ‘carnal mind’ in him to be destroyed; and hence no need of this ‘second change.’”

NOTE.—Mr. Boland makes a statement and contradicts it in the same sentence.

1. He speaks of the desires of the flesh that we are to make no provision for,—to keep under control. 2. Then he tells us that there will be no “carnal mind.” 3. We presume

that he means that it does not matter how much carnality is in a man if he only believes that he is purely spiritual. This is rank Antinomianism. We prefer to follow the teaching of those whom he designates "errorists" and "Modern Methodist Fathers" to these unscriptural vagaries.

BOLAND, P. 92.—"If there be 'sin in justified believers,' and if 'we cannot wholly cleanse our hearts, till it please the Lord to speak to our hearts again, to speak the second time, (Be clean)' does it not follow that this 'sin' is allowed to 'remain in our hearts' under the divine approval?"

NOTE.—No, it does not. Salvation is not all *divine*. There is a human element. God saves none beyond their repentance and faith.

COMMENT.—1. He does not despise the broken and contrite heart even though it is full of sin. 2. He approves of his repentance, but is not pleased with the fact that he is full of sin. 3. He gives him the grace of faith to believe for salvation from sin. 4. He gives more light and expects us to walk in that light. 5. All who walk in the light as he is in the light; the blood of Jesus Christ, God's dear Son, cleanseth them from all sin. 6. Will Mr. Boland tell us that the unsaved man must walk

in the light as God is in the light in order to be regenerated? 7. If he will say this — then he is shut in to salvation by works. If he take the other horn of the dilemma and says salvation is by faith, his whole fabric falls to the ground.

BOLAND, P. 93.—“According to the whole statement of the case by Mr. Wesley, this ‘residue theory’ charges God with the folly of forgiving sin, the ‘being and corruption’ of which he allows to ‘remain till he speaks to our hearts again, till he speaks the second time (Be clean).’ We ask in the name of Christianity, is this the best the gospel can do for fallen, depraved, corrupt humanity?”

NOTE. — What swelling pomposity! He thought that this was a settler. How shallow and vain is the mind of man until it is entirely purged by the fire of divine love! How unbecoming for any man to speak in such a manner! Men who have contributed anything to the world of thought and theology never get so narrowed down in their thought or expression.

COMMENT.—1. It is a blessed thing to get entirely cleansed even if it be found necessary for God to speak the second time. 2. The blind man at Bethsaida did not complain because he only saw men as trees walking; and

he did not find fault with Jesus for putting his hands the second time upon his eyes. 3. He left all the complaining for Mr. Boland to work up.

BOLAND, P. 93.—“Let St. John answer: ‘If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.’”

NOTE.—In this sentence Mr. Boland assumes that this epistle was addressed to sinners. Every chapter in the epistle teaches positively that it was addressed to Christians.

COMMENT.—On the 4th verse of the first chapter, Dr. Adam Clarke says: “Ye have already tasted that the Lord is good; but I am now going to show you the height of your Christian calling, that your happiness may be complete, being thoroughly cleansed from all sin, and filled with the fullness of God.”

Second chapter, first verse. My little children, My beloved children: the address of an affectionate father to children whom He tenderly loves. The term also refers to the apostles’ authority as their spiritual father, and their obligation to obey as His spiritual children.

“HOW READEST THOU?”

BOLAND, P. 98.—“If there be any force in

habit, if passions and desires become strong by exercise and undue indulgence, if the young Christian be subjected to temptation, it follows that he will be severely exercised by the uprising of his desires at the presentation of a once enjoyed but now renounced object."

NOTE.— May we not ask here, in Mr. Boland's own words, "in the name of Christianity, is this the best the gospel can do for fallen, depraved, corrupt humanity?"

COMMENT.— 1. Is this what Mr. Boland calls sanctification? 2. Passions and desires uprising so that the Christian is severely exercised. 3. The undue indulgence of passions and desires. 4. Mr. Boland's theory here is a much lower grade than the "residue theory." 5. Mr. Wesley would call this the state of a fallen believer. 6. He always taught that believers from the time they were born of God, mortified and overcame passions and desires, and did not indulge them. 7. He taught that holy people would have no evil desires or passions and consequently no uprising.

BOLAND, P. 98.— "But to say that so long as the will rejects the temptation there is sin, is to say that temptation is sin; and if the will yields to say that such a one is still in a justified state is to say that voluntary transgression does not forfeit justification."

NOTE.—Not according to Mr. Boland's theory. Passions and desires may "become strong by exercise and undue indulgence" and yet the man is perfectly pure. Mr. Wesley would say that such a man had forfeited his worship. Mr. Boland says that "passions and desires become strong by exercise and undue indulgence," and still the man is sanctified.

COMMENT.—1. Evil desires and passions are sinful in themselves. 2. Any indulgence whatever is yielding to temptation, and is actual sin. 3. Undue indulgence is deliberate sin — it is to fall low. 4. All who are regenerated have power to subdue all evil desires and passions. 5. When the soul is being entirely sanctified, evil desires and passions are totally destroyed.

BOLAND, P. 100.—" 'And I, brethren, could not speak unto you as spiritual [men], but as unto carnal [men]; . . . for whereas there are among you envying, and strife, and divisions, are ye not carnal, and walk as [carnal] men?' (1 Cor. 3: 1, 2, 3.) Dr. Clarke says: 'Ye act just as the people of the world, and have no more of the spirit of religion than they . . . These people were wrong in thought, word and deed!'"

NOTE.—1. Mr. Boland has very artfully and skillfully arranged these quotations to suit his

purpose. 2. He must have known that Dr. Clarke made no reference here to the general religious experience of the Church at Corinth. 3. He could not but have known that the Dr. referred only to their thoughts, words and deeds in the matter of choice of preachers, that in this matter only they were like the world.

COMMENT.—If Mr. Boland did not read Dr. Clarke's Comments on the first chapter of this Epistle, he should have done so. First chapter, second verse, "Called to be saints." "Constituted saints." Verse 4. For the grace—which is given you. "Not only their calling to be saints, and to be sanctified in Christ Jesus; but for the various spiritual gifts which they had received, as specified in the succeeding verses." Verse 7. So that ye come behind in no gift. "Every gift and grace of God's Spirit was possessed by the members of that Church, some having their gifts after this manner, others after that."

BOLAND, P. 101.—"The fact that Paul speaks unto them, or had spoken unto them, 'as babes in Christ,' and 'fed them with milk, and not with meat, because they were not able to bear it,' does not prove that these 'carnal men' were then in a justified state; for the context shows that the state of babyhood refers to knowledge

instead of moral condition. (See Dr. Clarke in loco)."

NOTE.—These Corinthian Christians were not in grace although they were eminent in gifts. They had a very limited knowledge of the higher truths of Christianity. They were not able to judge between the gifts of different preachers. In this they were very weak and on this point Satan was likely to overcome them.

COMMENT. — Dr. Clarke says : 2 verse, I have fed you with milk. "I have instructed you in the elements of Christianity — in its simplest and easiest truths; because, from the low state of your minds in religious knowledge." On verse 6 he says : "The seed has taken root, has sprung up, and borne much fruit; but this was by the special blessing of God."

It is clear that Dr. Clarke taught the opposite of what Mr. Boland would have us believe that he did.

BOLAND, P. 102. — "Once more; if these 'carnal men' were still in a justified state, they were also in a sanctified state; for Paul, in addressing this church, says: 'Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus,' etc.; 'ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus, and by the Spirit of God!'

(1 Cor. 1:2; 6:11.) So those 'carnal men' had either forfeited their justified state, or else a degree of carnality is also left in a sanctified believer! In either case the text (1 Cor. 3:1, 2, 3.) proves nothing for the 'residue theory of regeneration' and the 'second change theory of sanctification.'"

NOTE. — Then Mr. Boland did not overlook St. Paul's address to the church at Corinth. We had almost hoped that he had not seen this address. We were indulging the hope that he had said some things without the light the address gives. The farther we investigate Mr. Boland's writings the weaker our faith becomes in his sincerity. He supposes that he has a lever in this address to turn over the residue theory of regeneration.

COMMENT. — 1. Can it be possible that a Methodist preacher does not know the difference between sanctification and entire sanctification?

2. Mr. Boland must either confess that he did not know the difference between sanctification and entire sanctification, or that he perfidiously used the address to delude his readers.

3. A Methodist preacher would require to have boundless charity to hope that Mr. Boland did not know, that our distinct theology is, that

all who are born of God are sanctified but not sanctified wholly, when he made this stupid statement.

4. There is nothing clearer than the teaching in 1 Cor. I, 3, that sanctified men need entire sanctification.

BOLAND, P. 104. — "The flesh desireth against the Spirit, and the Spirit desireth against the flesh."

NOTE. — Mr. Boland wants to make it appear by giving Mr. Wesley's translation of "lust" that he thereby agreed with him in all he has to say about this verse. Mr. Wesley's notes on Gal. 5 : 16, 17, 18, are: "Walk by the Spirit, follow his guidance in all things, and fulfil not in anything the desire of the flesh — of corrupt nature. 17th verse. — For the flesh desireth against the Spirit, Nature desireth what is quite contrary to the Spirit, but the Spirit desireth against the flesh, (but the Holy Spirit opposes your evil nature). These are contrary to each other — the flesh and the Spirit; there can be no agreement between them. That ye may not do the things which ye would — that being thus strengthened by the Spirit, ye may not fulfil the desire of the flesh, as otherwise ye would do. 18th verse. — But if ye are led by the spirit of liberty and love into holiness ye are

not under the law — not under the curse or bondage of it, not under the guilt or power of sin."

COMMENT. — There is one plain fact here which destroys all that Mr. Boland has said, or may say on this passage of Scripture to overthrow the "residue theory of regeneration."

1. The warfare in the Galatian Christian was not between his own spirit and his flesh.

2. The warfare was between the Holy Spirit and the flesh of the Galatian Christian. This is clearly taught in the 16th, 17th, 18th, and 22nd verses.

3. The Holy Spirit was therefore in the Galatian Christians and consequently they could not have been backsliders. No one will deny that they were much weakened in faith on account of false teachers ; but they were not necessarily backsliders any more than Peter and Barnabas were when Paul "withstood them to the face, because they were to be blamed."

BOLAND, P. 106. — "We notice next 1 Thes. 5:23: 'And the very God of peace sanctify you wholly ; and I pray God your whole spirit, soul and body be preserved blameless unto the coming of our Lord Jesus Christ.' Now, the sum total of which Paul speaks is the whole man, and not a partial cleansing of the moral nature

at one time and a complete cleansing of the moral nature at a subsequent time."

NOTE. — Mr. Boland was at a great loss for something to say here. He says "Paul speaks of the whole man" and he thereby declares unwittingly that a part of the man had been sanctified, and that now the whole was to be sanctified wholly. The church of God at Thessalonica had been so faithful to the grace of conversion, that when Paul prays for their entire sanctification Mr. Boland is nonplused. He was ashamed to pass it by without saying something, and he dropped it without trying to make a point, as though it was burning him.

COMMENT. — Mr. Wesley's translation of this verse is "And the God of peace himself sanctify you wholly." This is Dr. Young's literal translation also. Dr. Young translates the 24th verse "steadfast is he who is calling you, who also will do it. 1. The word "wholly" comes from *ολος* all, and *τελος* an end attained. 2. It is the completion of the destruction of the evil tendencies of the soul. 3. According to Mr. Boland's own teaching it must have been an inward work, for he has positively declared that outwardly a man saves himself, and this work is to be wrought by the God of peace himself.

BOLAND, P. 107. — "Then they prayed that

they might be 'sanctified wholly' (not holy), and that their 'spirit and soul and body might be preserved blameless,' it is clear that he had his eye on such a 'consecration' of the whole man as would lead to a 'blameless life.' "

NOTE. — Mr. Boland tries to insinuate here that the Christians at Thessalonica had not been living holy lives. The Scripture facts are against him. Paul says 1:3 — "Remembering without ceasing your work of faith, and labor of love." 7th verse. — "So that ye were examples to all that believe in Macedonia and Achaia." 8th verse. — "Your faith to God-ward is spread abroad, so that we need not to speak anything." Mr. Boland has the audacity in the face of these inspired statements to insinuate that these Christians were not living "blameless lives."

Dr. Adam Clarke says: 23d verse. — [And the very God of peace.] "That same God who is the author of peace, the giver of peace; and who has sent, for the redemption of the world, the Prince of peace; may that very God sanctify you wholly; leave no more evil in your hearts than his precepts tolerate evil in your conduct."

BOLAND, P. 110. — "In his sermon on 'Sin in Believers' Mr. Wesley labors hard to show

that all these back-slidden members in these churches were still in a justified state and fair representatives of all believers who had not received a 'second change.' But Christ said to them at Ephesus: 'Thou hast left thy first love. Remember, therefore, from whence thou art fallen, and repent, and do thy first works.'"

NOTE. — Mr. Boland should have given us a definition of a Christian church before he took up this subject. 1. Does he mean by a church the building in which people congregate to worship? or does he mean a number of people who worship God together in the spirit? 2. If the members of this church were backsliders, as Mr. Boland positively affirms, then they could not, in any sense of the word, be a Christian church, and the letter must have been addressed to the building where they had formerly worshipped. 3. Mr. Boland accuses God Almighty of having deceived the people at Ephesus. He addressed them as a Christian church, when he knew that they were all backsliders. 4. The members of the church at Ephesus had all the fruits of the Spirit except one: they had not retained their first love. 5. They were commended for (1) Labor, (2) Patience, (3) Thou canst not bear evil men, (4) Had not fainted, (5) Purgings the church.

BOLAND, P. 111. — "To them at Pergamos Christ said: 'Thou hast them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate. Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.' " (Rev. 2 : 14, 15, 16.)

NOTE.—All that is necessary here is to give the address as it is in order to show Mr. Boland's mutilation. 12th verse: "And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;" 13th verse: "I know thy works, and where thou dwellest, even where Satan's seat is: and, thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth;" 14th verse: "But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication;" 15th, 16th verses: "So hast thou also them that

hold the doctrine of the Nicolaitans, which thing I hate. Repent ; or else I will come unto thee quickly, and will fight against them with the sword of my mouth."

COMMENT. — 1. Mr. Boland did not quote the thirteenth verse, because it said that they held fast his name and had not denied his faith. 2. The first part of the fourteenth verse did not suit either, and he left it out. 3. He left out the words, "there," "thou hast these."

BOLAND, P. 112. — "To them at Sardis Christ said : ' I know thy works, that thou hast a name, that thou livest, and art dead.' (Rev. 3 : 7.) Comment is unnecessary. But in commenting on these three churches Mr. Wesley failed to tell us that the remedy which Christ prescribed for these evils was to 'repent and do thy first works.' "

NOTE. — How dare Mr. Boland say such a thing? He must either have been ignorant of what Mr. Wesley did say, or he supposed no person would question his statement.

COMMENT. — Mr. Wesley says on : "Nevertheless, I have somewhat against thee, because thou hast left thy first love." This was real sin which God saw in his heart ; of which, accordingly, he is exhorted to repent. He likewise

says: "The angel of the Church at Pergamos also, is exhorted to repent, which implies sin." (Sermon XIII., p. 148.)

BOLAND, P. 112. — "Mr. Wesley also failed to tell us that Christ said of the church at Sardis: 'Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy.' "

NOTE. — No reasonable person would expect Mr. Wesley to repeat the whole chapter. What Mr. Boland blames him for not reciting does not prove anything one way or the other.

COMMENT. — Mr. Wesley says: "And to the angel of the church in Sardis he says: 'Strengthen the things which remain, that are ready to die.' The good which remained was ready to die but was not actually dead. (Chap. iii. 2.) So there was still a spark of faith even in him which he is accordingly commanded to hold fast." Verse 3: Mr. Boland had nothing to say here, and he tried to satisfy his craving for something by blaming Mr. Wesley for not referring to another verse, which had nothing particular to do with the point in question.

BOLAND, P. 114. — "Our position, then, is this: Regeneration is a complete work, and includes sanctification. Regeneration expresses

the nature of the change, and sanctification the result — moral purity."

NOTE. — Look at these two sentences. We suppose this is what Mr. Boland calls the "nicer distinctions" of mental science that Mr. Wesley did not live to see. In the *first* sentence "regeneration is a complete work:" so complete that it "includes sanctification." In the *second* sentence regeneration does nothing more than express the nature of the change. Then regeneration is not the change, for it only expresses the *nature* of the change; and sanctification is not the change either, for it expresses only the *result* of the change. If Mr. Boland would refer again to Dr. Hickock's "Science of the Mind," he might tell us that regeneration is a "radical disposition."

BOLAND, P. 114. — "Then we draw a distinction between regeneration and Christian perfection. Regeneration is an instantaneous work resulting in moral purity, while perfection is a growth resulting in maturity."

NOTE. — He tells us that *he* makes a distinction between regeneration and Christian perfection, insinuating thereby that Mr. Wesley did not. He told us above that "sanctification expresses the result" of the change; now he tells us that "regeneration is an instantaneous

work resulting in moral purity." Which are we to accept?

COMMENT. — 1. The young man of the gospel who had observed all the commandments from his youth up was morally pure, but Jesus did not say that he was regenerated. He put a test to him, to let him know that he was not regenerated. 2. Mr. Boland tells us that perfection is a growth resulting in maturity. What is it that grows? We have not seen anything in his theory that could grow. Does he mean that moral purity will grow? This is all — the whole of regeneration — according to his own definition.

BOLAND, P. 115. — "As used by Paul, the term 'regeneration' refers to the work of grace in the heart, which the Scriptures call sanctification. In proof of this we give the text, and then give Mr. Wesley's notes: 'But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his own mercy he saved us by the washing of regeneration and renewing of the Holy Ghost, which he poured forth richly upon us through Jesus Christ our Saviour, that being justified by his grace we might become heirs according to the hope of eternal life.' (Titus 3: 4-7.)

Mr. Wesley says : 'In this important passage the apostle presents us with a delightful view of our redemption. Herein we have, first, the cause of it ; . . . second, the effects, which are (1) Justification — being justified, pardoned, and accepted through the alone merits of Christ ; . . . (2) Sanctification, expressed by the laver of regeneration and the renewal of the Holy Ghost, which purifies the soul and renews it in the whole image of God.' "

NOTE. — It seems to us to be stupid audacity for a Methodist minister to attack the doctrine of his church, which he promised to preach ; but when a man in his position and office goes so far as to mutilate Mr. Wesley's Notes, Dr. Adam Clarke's Commentary, and even the word of God, language is powerless to describe the character or nature of the deed.

COMMENT. — The following is Mr. Wesley's un mutilated notes upon this passage of Scripture : 1. The cause of it — not our works of righteousness, but the kindness and love of God our Saviour. 2. The effects, which are (1) Justification — being justified, pardoned, and accepted through the merits of Christ only, not from any desert in us, but according to his own mercy, by his grace, his free, unmerited goodness ; (2) Sanctification expressed by

the laver of regeneration (that is, baptism, the thing signified as the outward sign), and the renewal of the Holy Ghost, which purifies the soul as water cleanses the body, and renews it in the image of God. (3) The consummation of all, that we might become heirs of eternal life, and live now in the joyful hope of it."

I. We will notice what Mr. Boland added to Mr. Wesley's notes: 1. "In this important passage the apostle presents us with." 2. "Herein we have." 3. "The alone merits of Christ." 4. A "—" after the word "sanctification." 5. "Whole" before the "image of God."

II. Notice what he expunged. 1. "Here the apostle gives." 2. "Not our works of righteousness, but the kindness and love of God our Saviour." 3. "Through the merits of Christ only — not from any desert in us, but according to his own mercy, by his grace, his free, unmerited goodness." 4. ["That is, baptism, the thing signified as the outward sign."] 5. "As water cleanses the body." 6. All under number (3).

1. What Mr. Boland added he gave as Mr. Wesley's words. 2. Mr. Wesley was very careful to mark his divisions of redemption under (1), (2), (3), lest any should mistake his meaning and conclude that it was only one work of

grace. 3. He was careful to explain what he meant by the use of the word "sanctification;" and Mr. Boland was careful to expunge his explanation, and thereby show himself willing to deceive the unwary.

BOLAND, P. 116. — "In the Bible sanctification means 'to consecrate, to cleanse, to purify.' Sanctification, then, is twofold: we must consecrate ourselves to God in order for him to cleanse or purify us from sin."

NOTE. — Where is there a command in the Bible for sinners to consecrate themselves to God in order to be regenerated? They are exhorted "to cease to do evil," to "repent," to "come," and to "believe," etc. Christians are exhorted to "dedication," "consecration," "obedience," etc.

COMMENT. — We do not dispute with Mr. Boland about the necessity of consecration in order to obtain purity of heart. We must inquire:

1. Can a sinner who is in darkness consecrate himself fully to God? Consecration is the devotion of our natural faculties to the service of God in his kingdom of grace. What does the unsaved sinner know about the kingdom and the work to be done in the kingdom before he is adopted?

2. It may be said that a sinner must consecrate himself to God in order to be saved. We will allow all that is claimed, and then examine the consecration. First, he consecrates himself to God, according to the light he has ; but his light is not full clear light, he himself being only partially in the light. Second, he consecrates himself according to his knowledge ; but what does an unsaved man know about consecration ? his knowledge is almost perfect ignorance. Third, he consecrates himself according to the power he has ; but what power has an unsaved man ? he is almost perfect weakness.

3. We have seen that when a sinner does his best that his consecration is incomplete, and as his purification depends upon his consecration, it must of necessity be incomplete also. So, then, according to Mr. Boland's definition, it would be an utter impossibility for the work to be entire when the soul is regenerated.

BOLAND, P. 117. — “ ‘The blood of Jesus Christ his Son cleanseth us from all sin.’ This all-cleansing blood is applied at ‘forgiveness.’ ”

NOTE. — We will read the whole of this verse of which Mr. Boland quotes a part to prove that when Jesus forgives us our sins that he does then cleanse us from all sin. (1 John 1 : 7.) “But if we walk in the light, as he is in the light, we

have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

COMMENT. — Mr. Boland will have to choose here one of two things: either the sinner must walk in the light as God is in the light in order to be regenerated, or that cleansing is a subsequent work of grace, consequent upon the soul already regenerated walking in all the light of the kingdom.

BOLAND, P. 117. — "Ye are washed, ye are sanctified in the name of the Lord Jesus, and by the Spirit of God."

NOTE. — Mr. Boland uses this passage of Scripture from 1 Cor. 6: 11 to prove that the soul that has been regenerated is cleansed from all sin. On page 102, in the "Problem," Mr. Boland says: "Does not that settle the question that these 'carnal men,' or, if you prefer, these 'natural men' were in a state of spiritual death and condemnation?"

COMMENT. — According to the remarks of Mr. Boland on page 102 of his book, this passage of Scripture would not save the church in Corinth from "spiritual death and condemnation."

According to what he says on page 117, it saves all who have been regenerated from all sin,

so that there is absolutely no necessity for a "second change." This is the essence of double dealing. How many more different purposes can he make this Scripture serve? It is a great pity that any minister of the gospel should be so blinded by prejudice as to thus pervert these sacred Scriptures. We have felt like saying "tell it not in Gath." We would be untrue to God if we did not expose this deliberate juggling.

BOLAND, P. 119. — "In referring to the Gentiles who were converted at the house of Cornelius, Peter says: 'God put no difference between us and them, purifying their hearts by faith.' Now, if Peter had known that 'the former corruptions of the heart remain in them that are regenerated,' surely he would not have said 'purifying their hearts,' and affirmed the same of the 'three thousand on the day of Pentecost!'"

NOTE. — Mr. Boland has said that Mr. Wesley gave up the "residue theory" in the year 1784, when he expunged certain clauses from the Ninth Article of the church. He has also said that the "residue theory" is not to be found in Mr. Wesley's Notes on the New Testament. It would be true that if he gave up the theory in 1784, that it would not be found

in his Notes, for he revised them in the year 1788.

COMMENT. — 1. Mr. Wesley translates Acts 10. 15 : "And the voice came to him again, the second time, what God hath purified, call not thou common." Mr. Wesley's note on this is 'What God hath purified — hath made and declared clean. Nothing but what is clean can come down from heaven. St. Peter well remembered this saying in the council at Jerusalem.' (Chap. xv. 9.)

2. Mr. Wesley's note on Acts 15 : 9 is : "Purifying [this word is repeated from Chap. x. 15] their hearts — the heart is the proper seat of purity ; by faith — without concerning themselves with the Mosaic law."

3. It is clear that Mr. Wesley believed that the house of Cornelius was purified before Peter went to it. God said to Peter that what he had purified that call not thou common. Mr. Wesley in his note on Acts 15 : 9 says that Peter repeated what God said to him in Acts 10 : 15.

4. Mr. Boland must either accept what he calls the "residue theory" here, or retract all that he has said about Mr. Wesley giving it up.

BOLAND, P. 119. — "When the 'Lord Jesus sent Paul to preach to the Gentiles,' he sent

him to open their eyes and to turn them from darkness to light and from the power of Satan unto God, that they might receive forgiveness of sins and inheritance among them that are sanctified by faith. (Acts 25: 18.) Here again 'forgiveness of sin' and 'sanctification' are put in direct or immediate connection."

NOTE. — There is no such statement in Acts 25: 18. We presume he means Acts 26: 18. This passage of Scripture totally destroys Mr. Boland's pretensions.

COMMENT. — 1. By forgiveness they became heirs to sanctification. 2. If Mr. Boland had read the charge of Paul to the elders of the church at Ephesus, he would have known that this passage of Scripture is emphatically opposed to all his teaching. 3. In his charge Paul says: "And now, brethren, I commend you to God and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." (Acts 20: 32.) Since the inheritance here spoken of refers both to this world and that which is to come, it is evident that Paul referred to a work of grace to be subsequently wrought in them. 4. Mr Boland must say here that these elders "which the Holy Ghost hath made you overseers," verse 28, were not converted men, or

else "an inheritance among all them that are sanctified" is not experienced when sins are forgiven. 5. The command of Paul to these elders, in verse 28, is "to feed the church of God which he hath purchased with his own blood." 6. Mr. Boland must either say that these elders were not regenerated, or give up his theory, since his teaching is that the regenerated are sanctified.

BOLAND, P. 120. — "When Jesus speaks our sins forgiven he says: 'Now are ye clean through the word which I have spoken unto you.'" (John 15 : 3.)

NOTE. — Jesus said this to his disciples, and then in John 17 : 17, he prayed "Sanctify them through thy truth: thy word is truth." Mr. Boland would have us believe that they were sanctified wholly when Jesus said, "Now are ye clean." He must believe that Jesus did not know what he was doing when he was pouring out his soul to the Father to "sanctify them." What a pity that a minister would so reject the plain teaching of Scripture!

BOLAND, P. 120. — "The 'washing of regeneration' is not a 'partial renovation,' leaving the 'former corruptions to remain in the heart,' for 'he that is washed is clean every whit.'" (John 13 : 10.)

NOTE. — How is it that Jesus pronounced eleven out of the twelve clean, and then prayed for their sanctification, in the seventeenth chapter?

COMMENT. — 1. Mr. Boland does not seem to know any difference between sanctification and entire sanctification. Mr. Wesley always taught that when the soul was regenerated that sanctification began but was not completed.

2. Mr. Boland positively denies the necessity of a "second change;" but when he quotes John 13: 10; 15: 3; to prove that the work of cleansing is completed when the soul is regenerated, he puts himself in a very unenviable position. He utterly rejects the Saviour's prayer for his disciples: the twentieth chapter of John, the twenty-fourth chapter of Luke, the second chapter of Acts, and all the commands, prayers, and promises of the Epistles.

BOLAND, P. 120. — "Paul says: 'Unto the Church of God, which is at Corinth, to them that are sanctified in Christ Jesus;' 'ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus.' (1 Cor. 1: 2; 6: 11.) In both of these passages Paul uses the term 'sanctified' to describe the state of grace received at Justification."

NOTE. — The double dealing of Mr. Boland is really painful. When he told us, on page 102, that the Church of Christ at Corinth was spiritually dead and condemned, we did not expect that he would use these passages of Scripture to prove that regeneration was the only possible change to be wrought. This is a matter of great grief, and deserves sharp censure coming from one who poses as an expositor superior to Mr. Wesley.

COMMENT. — 1. In discussing the experience of the Christians at Corinth, on page 101 and 102, he positively affirmed that they had no religion, that they "were in a state of spiritual death and condemnation," because they were not saved from carnality. 2. Now, as he has got through with that church, and has left the members as a lot of backsliders, he adopts the same passage of Scripture that the Holy Ghost used in describing the experience of the members of the church at Corinth to set forth the blessed experience of all who are regenerated.

BOLAND, P. 125. — "Christ said: 'That which is born flesh is flesh, and that which is born of the Spirit is spirit.' (John 3:6.) Dr. Clarke says: 'Like will beget like. The kingdom of God is spiritual and holy; and that

which is born of the Spirit resembles the Spirit ; for as he is who begat, so is he who is begotten of him. . . . This new birth implies the renewing of the whole soul in righteousness and true holiness ; . . . it comprehends not only pardon, but also sanctification or holiness.' ”

NOTE. — This is another sample of Mr. Boland's gathering-up of fragments from different sources, to bolster up his theory, and to delude those who may not have Dr. Clarke's Commentaries to see for themselves. We look in vain to find these comments under John 3 : 6. in Dr. Clarke's Commentary.

COMMENT. — 1. There is absolutely nothing in the doctor's comment on this verse of Scripture that even hints that the soul is cleansed from all sin when regenerated. 2. Some of Mr. Boland's fragments are gleaned from Dr. Clarke's comment on verse 3, where he speaks, not of becoming the children of God, but the full change necessary in order to enter heaven. 3. The words “implies” and “comprehends” are made by Mr. Boland to mean a good deal more than they do. 4. The sinner that repents of his sin “implies” by doing so that he is going to perfect holiness—he pledges himself to be holy. 5. The word “comprehends” can mean only that “he takes into his mind ;” that

is, he becomes conscious of how much God requires of him, even holiness of heart and life.

BOLAND, P. 226. — “ If depraved ‘ Adam begat a son in his own likeness, after his image,’ then the soul that is ‘ born of God ’ of ‘ incorruptible seed,’ ‘ born of the Holy Spirit,’ cannot be ‘ impure,’ cannot have ‘ inbred sin remaining in it ;’ but it must be ‘ pure,’ ‘ cleansed from all unrighteousness,’ ‘ from all sin ! ’ ”

NOTE. — We will not dispute Mr. Boland’s reasoning here, but we must examine it. His argument is that if Adam begat a son in his own likeness, that all who are born of the Holy Ghost must also be in his perfect image. If it does not mean this, it means nothing.

COMMENT. — 1. All who are born of Adam have his fallen, depraved mind, because they are born in his likeness. 2. The Holy Ghost is perfect God; he knows all things, past, present, and future, he makes no mistakes, and never errs in judgment. 3. If man is in the perfect likeness of the Holy Ghost, when he is regenerated, as he was in the perfect image of Adam, when begat by him, then all who are regenerated know all things, past, present, and future; they make no mistakes, and they do not err in judgment. 4. If man must be in the likeness of the Holy Ghost, as he was in the likeness of Adam, then

his perfection must be absolute from the moment he is regenerated. This is Mr. Boland's logic.

"THE MODERN FATHERS IN TROUBLE."

It may be asked why there were no notes written on this chapter? There are different reasons which we may state here for not doing so.

1. There has been nothing said by Mr. Boland in this chapter, to the point discussed, but has been clearly refuted already, or will be in the latter part of our notes.
2. Any argument that he uses here was used in another form in other parts of his book. This chapter is a re-hash of what he has said already, and many times over, with a few scurrilous thrusts at holy men and their honest efforts to spread Scriptural holiness.
3. He has called this chapter the "Modern Fathers in Trouble" and yet, he did not attempt to show us one point on which they differed.
4. The "Modern Fathers" are singing together, that they have reached the land that floweth with milk and honey, of corn and wine, and Mr.

Boland is casting stones at them, as if their singing annoyed him. 5. The "Modern Fathers" adopted the language of Caleb, "Let us go up at once, and possess it ; for we are well able to overcome it." Mr. Boland adopted the language of the spies who gave an evil report and said, "We be not able to go up against the people, for they are stronger than we." 6. The "Modern Fathers" have crossed over, and have taken Jericho ; they are exploring the land from Dan to Beersheba. They have learned to look by faith above giants and walls.

Mr. Boland has on what he foolishly thinks are philosophical glasses, and he can see nothing only giants and walls.

7. The "Modern Fathers" are living on the delicious fruit of the land, and are calling to others to cross over. They are well fed and are strong to overcome their enemies. There is a constant shout of victory in their camp and their numbers are multiplying exceedingly. Mr. Boland has been living on the manna of the wilderness. He has not followed the pillar and is in the shade — hence his murmuring and complaining.

"REGENERATION A PARTIAL
RENOVATION."

BOLAND, P. 161. — "What will Mr. Orthodoxy think and say of all this? Surely he has been on a journey, or taking a nap, while these Modern Fathers have been dressing up this 'new man'? With the 'carnal mind still surviving the death throes of crucifixion and in a state of active rebellion,' with 'the former corruptions of the heart still remaining and striving for the mastery,' he looks more like St. Paul's 'old man' crying out, 'Who shall deliver me from the body of this death?'"

NOTE. — The "Modern Fathers" teach that it is the blood bought privilege of all the children of God to have the man of sin totally destroyed and to be entirely renewed in the image of God. They teach that this experience is obtained by faith. That it is the privilege of all to receive this experience at any time after they have been regenerated. That when it has been received there is no more warfare between the flesh and the spirit. No one of them believes that man has two natures, save the fathers

among Mr. Boland's theological friends, the Plymouth Brethren.

COMMENT. — Mr. Boland claims, that what Mr. Wesley and the modern fathers teach for a second work of grace is all wrought when the soul is regenerated. That when the soul is regenerated the work of entire sanctification is complete and perfect. He found out that his own experience did not agree with this, and that it was not the experience of the children of God. He turned to mental philosophy to get out of his difficulty and he learned that his childish attempt at philosophy gave no relief. His only way then was to deny that man fell — to try to make it appear that God made man with two natures, to contend with each other, and the will was to decide which of them should prevail. He saw that this could not be done by accepting man from the hands of his Maker. He decided to accept him after the devil had accomplished his design in him. He found in him what would serve as a basis for his two-nature theory which he adopted from heathen philosophy. He saw that out of this, he could develop the theory that a warfare would go on after the man was entirely sanctified.

The difference between the modern fathers and Mr. Boland is this; they have a perfect

deliverance from sinful tendencies, he will have his warfare to the end without any hope of a deliverance even then.

BOLAND, P. 162. — "He looks more like St. Paul's 'old man' crying out 'Who shall deliver me from the body of this death?' than St. Paul's 'new man which is created after the divine pattern in uprightness and moral purity.'"

NOTE. — Mr. Boland has the audacity to make scripture to suit himself, and assumes authority to quote it for the authorized version. What he has given here, as St. Paul's "new man" is his own manufacture, and, yet, he has the boldness to give it as the authorized version of the word of God to deceive the unwary.

COMMENT. — He has mutilated, corrupted, and perverted in this instance (Eph. 4: 22, 23, 24). This is the authorized version: "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; And that ye put on the new man which after God is created in righteousness and true holiness." We ask again why does Mr. Boland constantly pervert God's word and substitute for it his own.

BOLAND, P. 163. — "My object in writing these pages is not to convert any one who holds

the 'residue theory,' but to relieve those who are bewildered by the absurdities involved in this theory, and to show all concerned that a man may reject the 'residue theory' and still be in accord with our Articles of Faith and in harmony with our 'standards' so far as they are in harmony with themselves and the plain teaching of the Bible."

NOTE. — Mr. Boland then did not write his book to convert those who hold the "residue theory." He says that was not his object in writing. Why did he not? Does he mean that they would not accept the truth? Or did he believe that they would not know the truth when they would read it? 1. It is certain that he had not much faith in what he wrote. 2. He must have known that they had an experience beyond what he was writing. 3. He expected that those who were in the full light of the gospel would see at once his attitude. 4. He must have expected that they would detect his mutilation of the Holy Scriptures. 5. He wrote to suit carnal nature. It was soothing to himself, and he knew it would be to those who did not wish to humble themselves to seek the perfect deliverance from the carnal mind. 6. Mr. Boland has evidently little faith in his own theory, or else very little concern for the

spiritual welfare of those who hold what he calls the "residue theory," or else he would be desirous of seeking their well-being, since error in doctrine leads to wrong practice in life.

BOLAND, P. 163. — "We would start the young convert, the new-born soul, and the reclaimed backslider exactly on the same plane of moral purity which is claimed for one who has received this 'second change.'"

NOTE. — Mr. Boland could write nothing farther from the truth than this, if he were trying to do so. All who will examine this closely will see his imposition at once.

COMMENT. — Mr. Boland has taught, so far, that the desires for forbidden objects are never destroyed. He has positively taught that to be saved from these things is one of two errors: "There are two erroneous opinions or theories. The one is, that such is the condition of man's lower nature, since the fall, that it is impossible for him to live without committing sin daily. The other is, that all the lower affinities and sensibilities of our nature must be so crucified and destroyed, that there will be no stirring of the emotions, nor enkindling of the desires, toward any forbidden object." Problem, p. 35.

Mr. Boland would have us believe that the young convert with desires and emotions which

kindle toward a forbidden object, is "on the same plane of moral purity" as those who have had all desires and emotions for forbidden objects totally destroyed.

1. All holiness teachers would agree with Mr. Boland in condemning the *first* error that he refers to.

2. No teacher of holiness would agree with him regarding the *second*.

3. All holiness teachers know that all desires for forbidden objects are totally destroyed when the "second change" has been experienced.

4. When Mr. Boland says that he starts the young convert and the reclaimed backslider on the same plane of moral purity as those who have received the "second change," he must totally abandon his two-nature theory.

5. He does not seem to notice that he contradicts here nearly everything that he has said previously; but this contradiction is so apparent that we are forced to the conclusion that it results from mental inability to discern the truth, and not from any desire to deceive.

BOLAND, P. 164. — "St. John's theory of the divine life is: 'If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.' 'My little children, these things write I unto you, that ye

sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous ; and he is the propitiation for our sins ; and not for ours only, but also for the sins of the whole world.' (1 John 1 : 9 ; 2 : 1, 2.) In this theory entire sanctification — a 'cleansing from all unrighteousness' — follows 'forgiveness,' and the 'second cleansing' was contingent upon such a man 'committing sins,' and not because 'regeneration is a partial renovation — a partial change.' "

NOTE. — Mr. Boland has given up his theory here. It is probable that he did not intend so to do. On 1 John 1 : 9, "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." He says : "In this theory, entire sanctification — a cleansing from all unrighteousness — follows forgiveness." 1. He positively affirms here that the soul is not entirely sanctified when "forgiveness" is received, but a "cleansing from all unrighteousness' follows." 2. Mr. Boland could not make them take place at the same time, it not being in the infinitive mood. 3. He simply affirms that it "follows," and goes on to make another attack on the truth.

COMMENT. — Mr. Boland uses the following passage of Scripture to prove that a believer

must fall from grace before he can receive the "second change:" "My little children, these things write I unto you, that ye sin not, and if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." (1 John 1: 1, 2.) 1. According to Mr. Boland, a believer must commit sin in order to be entirely sanctified because it "follows 'forgiveness.'" It is not wrought at the same time, and a second change is impossible except the believer commit sin.

2. According to Mr. Boland's teaching, it is a good thing to commit sin, the soul not being entirely sanctified when the sins are forgiven, this work "follows," and could not follow or be wrought until sin is committed.

3. This epistle of John was addressed to Fathers, young men, and children in the church: "I write unto you, Fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you little children, because ye have known the Father." (1 John 2: 13.)

4. Some of them were Fathers, some young men, and some children, in Christian experience,

and yet according to Mr. Boland's theory, they were all backsliders.

5. The apostle affirmed positively that these Christians had sin, and made confession an absolute necessity ; " If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins he is faithful and just to forgive us our sins and cleanse us from all unrighteousness."

6. Mr. Boland has a choice here. He can say that they had inbred sin in them after their regeneration ; or, he can say that they were all backsliders, and the Apostle should have known better than to call them fathers, young men, and children in religious experience.

7. Mr. Boland must accept Mr. Wesley's Notes here because they were revised in 1788. " Fathers, ye have known him that is from the beginning — ye have known the eternal God as no other, even true believers know him. Young men, ye have overcome the wicked one in many battles, by the power of faith. Little children, ye have known the Father as your Father, though ye have not yet overcome, by the Spirit witnessing with your spirit that ye are the children of God."

BOLAND, P. 165. — " As Justification cancels the guilt of sin, so regeneration removes the

corruption of sin. God can no more cleanse us in part than he can forgive us in part."

NOTE. — According to this statement how can Mr. Boland have "two natures" in him, contending with each other? Did God not cleanse his "two natures" for him? We would recommend that he go back to the cross. Perhaps one of these natures belongs to Mr. Boland and the other to the devil. If these two natures belong to Mr. Boland has he two hearts? If only one, in which of his natures is his heart? Mr. Boland would likely say in the lower nature; then the upper nature must be what Mr. Boland has represented it to be — a heartless thing.

BOLAND, P. 167. — "Sin is not a substance but an act; not a thing existing, but a thing done; and moral corruption is a retroaction which supervenes upon this voluntary wrong act, inducing a wrong state of moral powers. *Vice versa*, virtue is not a substance, but an act; not a thing existing, but a thing done; and holiness is the result, or the retroaction, of voluntary right action."

NOTE. — According to these definitions it would be impossible for Mr. Boland to believe in a "second change" being wrought in the heart. If his definitions are correct there would

be no necessity for, or possibility of, the first change. He denies that there is any such thing as sin existing in a man. Then no man ever was saved from sin, since no such thing exists. Having concluded that no such thing as sin exists, he readily decides that there is no such thing as virtue. According to his definition sin consists entirely in doing wrong. Virtue then must consist entirely in virtuous acts. According to Mr. Boland there is no such thing as a sinful principle in a man from which wrong actions emanate; likewise there can be no good principle infused.

COMMENT. — 1. If there be no such thing as sin, then "lust" cannot be a sin, because it is not an act. Then the Lord Jesus Christ made a great mistake when he said, "But I say unto you, that whosoever looketh on a woman to *lust* after her hath committed adultery with her already in his heart. (Matt. 5 : 28.)

2. It is plainly stated here, that it is not necessary to commit the act, in order to be guilty of the sin. The desire is stated by Jesus to be equal to the act committed. Jesus positively stated that lust is sin.

3. Covetousness is not an act, and yet God says : "Thou shalt not covet." It is not difficult to see how Mr. Boland could conclude and

teach that there is no necessity for a "second change." He could have a whole brood of vipers within him — if he only controlled them, he would count himself "morally pure." His "moral purity" is entirely external and takes no account of inward corruption.

"CHRISTIAN PERFECTION."

BOLAND, P. 191. — "It takes the moral purity of sanctification and a growth in grace to mature into perfection. The young Christians who fail to see all this fail to maintain a pure heart, and for the want of a pure heart, they fail to grow; and for the want of a pure heart, and the growth that would follow, they fail to go on unto perfection."

NOTE. — If the young Christians were pure in heart they would know it; they know that they are regenerated. They do not need to be able to recite some philosophical formula in order to have a basis to stand on. They are on the Rock, and they have the infallible testimony that they are saved. They have the Holy Ghost in their hearts, to bear witness to all that

has been done, and they do not need any problem of mental philosophy to demonstrate it.

COMMENT. — Those who have the “second change” have gone “on unto perfection ;” they have the evidence of their entire sanctification as clear as to their regeneration. They had the evidence of their regeneration when they sought entire sanctification.

BOLAND, P. 192. — “There is no such thing as a gradual growing out of sin, for sin is not a thing to be outgrown, but an act to be forgiven, and a stain to be washed away.”

NOTE. — Sin is nothing more according to Mr. Boland than an act and a stain. We do not wonder that he believes that it was all done at regeneration. If the forgiving of an act, and the washing a stain, be all of redemption we would quite agree with him, that there is no necessity for either the *first* or *second* change.

COMMENT. — We much prefer St. Paul’s definition, “Knowing this, that our old man is crucified with him, that the body of sin might be destroyed.” When we are regenerated the old man is crucified, that the body of sin might be (not is) destroyed.

Dr. Adam Clarke says : “By the destruction of the body of sin, our old man, our wicked, corrupt, and fleshly self, is to be crucified ; to

be as truly slain as Christ was crucified ; that our souls may be as truly raised from a death of sin to a life of righteousness, as the body of Christ was raised from the grave."

BOLAND, P. 192. — "The guilt of sin must be forgiven, and the pollution of sin must be washed away by faith in the blood of the Lamb ; and all this is an instantaneous work."

NOTE. — So says Mr. Boland. St. Paul does not say so. He exhorted the church to seek the "second change." "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (2 Cor. 7: 1.)

St. John says : "Beloved, now are we the sons of God, and it doth not yet appear what we shall be : but we know that when he shall appear, we shall be like him ; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. (1 John 3: 2, 3.)

COMMENT. — 1. No one can deny that the Apostle John was addressing Christians in this *second* verse. 2. It cannot be denied that the same persons were addressed in the *third* verse. 3. Neither can it be denied that these sons of God were to purify themselves even as Christ is

pure. 4. It cannot be said that reference was made to their lives and not to their nature. The pure in heart must of necessity be pure in life. Dr. Adam Clarke says: (As he is pure) "Till he is as completely saved from his sins as Christ was free from sin." 5. If there were no other Scripture on this point, this passage alone would completely annihilate Mr. Boland's theory.

BOLAND, P. 194. — "When 'old things are passed away and all things become new,' the believer is sanctified, freed from sin, and 'becomes a servant of God.' From that moment he is one of the 'elect of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ.'"

NOTE. — This was not Mr. Wesley's experience, and we know of none greater since the days of the apostles. Mr. Wesley examined his experience after his conversion by (2 Cor. 5: 17). "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new."

He analyzed this text and examined his spiritual state under the following heads:

I. "His judgments are new." "I am, in this respect, a new creature." II. "His designs are new." "I am, in this respect, a new creature." III. "His desires are new." "I dare not say

I am a new creature in this respect. For other desires often arise in my heart ; but they do not reign. I put them all under my feet, 'through Christ which strengtheneth me.' Therefore I believe he is creating me anew in this also ; and that he has begun, though not finished, his work." IV. "His conversation is new." "In this respect, I am a new creature." V. "His actions are new." "In this respect, I am a new creature." "But St. Paul tells us elsewhere, that 'the fruit of the spirit is love, peace, joy, long-suffering, gentleness, meekness, temperance:' Now although, by the grace of God in Christ, I find a measure of some of these in myself : namely, of peace, long-suffering, gentleness, meekness, temperance ; yet others I find not. I cannot find in myself the love of God, or of Christ. Hence my deadness and wanderings in public prayer. Hence it is, that even in the holy communion I have frequently no more than a cold attention. Again : I have not that joy in the Holy Ghost ; no settled, lasting joy. Nor have I such a peace as excludes the possibility either of fear or doubt." Journal, Vol. I., p. 161, 162, Oct., 1738.

Will Mr. Boland tell us that Mr. Wesley was a backslider ; if so, he must prove it before we believe it.

BOLAND, P. 196. — "We must remember that purity and maturity are not the same. Purity is the result of cleansing; maturity is the result of growth. The justified believer, the new-born soul, is 'cleansed from all unrighteousness,' is sanctified by the 'washing of regeneration and the renewing of the Holy Ghost;' but he is not a mature Christian, for that implies time, experience, and growth. The Bible teaches a gradual maturity; but when God cleanses a soul, he says: 'I will; be thou clean,' and the work is done! A full salvation from all sin is the present and constant privilege of all who are in Christ and abide in him; and all who thus abide in him are prepared for a rapid, solid growth in grace. 'He that abideth in me, and I in him, the same bringeth forth much fruit.'"

NOTE. — The reading of the above paragraph makes us feel as though its author was afflicted to a great extent with moral blindness. The use of the terms "purity" and "maturity" are served up with much confidence as if these terms had settled the point for all who may read. Mr. Boland has used the word purity in an absolute sense all through his book to prove that from the moment the soul is regenerated, there is no need for the atonement; all that is necessary is to obey and grow into maturity.

Maturity must be a point in experience to which, whoever attains unto it, can claim absolute, infallible perfection. It being a growth, the soul must reach a state from which there is no advancement, or it could not be designated maturity.

COMMENT. — Mr. Boland persistently begs the question, saying that the soul is entirely cleansed from all sin when regenerated, contrary to the plain teaching of all Scripture. In this connection he quotes : John 15 : 5. "He that abideth in me, and I in him, the same bringeth forth much fruit." Why did he not quote the second verse, "Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." This would not answer his purpose. It would completely destroy his whole theory. The purging of a branch bearing fruit is one of the things most foreign to his whole book. He would be under the necessity of inventing some theory by which he might attempt to prove that these were branches that were "cast forth." Dr. Adam Clarke says : "He who brings forth fruit to God's glory, according to his light and power, will have the hindrances taken away from his heart ; for his very thoughts shall be cleansed by the inspiration of the Holy Ghost."

BOLAND, P. 197. — "The worst sinner grows

most rapidly in hellish passions, and the best Christian grows most rapidly in heavenly virtues and the Christian graces."

NOTE. — How can one Christian be better than another if God has done all that he can for him when he regenerated him. If all are made pure when regenerated, and if this purity is retained, then will they not grow with equal rapidity. When Mr. Boland says that some are better than others he unwittingly gives up his whole theory. Some being better are therefore purer than others.

BOLAND, P. 197. — "To be cleansed from all sin is a work to be done by the Spirit, acting directly upon the soul ; but to bring the Christian graces to the highest state of maturity is a work of time to be carried on to the day of Jesus Christ."

NOTE. — If what Mr. Boland says here be true, then there can be no such thing as Christian Perfection in this life. He says that "maturity is a work of time to be carried on to the day of Jesus Christ," and he has said that "there comes a state of maturity, and that state of maturity is called Christian Perfection." Then, since the "day of Jesus Christ" does not refer to any period in Christian probation, no person can have Christian perfection in this life.

COMMENT. — To the law and the testimony, "How readest thou." "Mark the perfect man." (Ps. 37: 37.) "Let us therefore, as many as be perfect be thus minded." (Phil. 3: 15.) "Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world." (1 John 4: 17.) Having the plain teaching, facts, and experiences recorded in the Bible we are not carried away with the heated imagination of men who become desperate in their efforts to support their theories. This one statement by St. John while under direct inspiration destroys every theory to the contrary.

Dr. Adam Clarke says: [Herein is our love made perfect] "By God dwelling in us, and we in him; having cast out all the carnal mind that was enmity against himself, and filled the whole heart with the spirit of love and purity. Thus the love is made perfect; when it thus fills the heart it has all its degrees; it is all in all; and all in every power, passion, and faculty of the soul." Mr. Wesley says: "A natural man has neither fear nor love; one that is awakened, fear without love; a babe in Christ, love and fear; a father in Christ, love without fear.

BOLAND, P. 198. — "As 'inbred sin' is derived from Adam, the first man, so in the new

birth righteousness is derived from Christ, our second Adam ; for the 'new man' is created according to the [original] divine pattern in righteousness and true holiness."

NOTE. — 1. It is true that inbred sin is derived from Adam. 2. It is also true that by the second Adam we are created anew in the divine image in righteousness and true holiness. 3. It is not true that this is perfected at the new birth. 4. This very passage of scripture which Mr. Boland has here mutilated and quoted proves the contrary. 5. Mr. Boland will not tell us that the members of the Church at Ephesus had backslidden when Paul wrote his Epistle to them. 6. In the (4:22.) they were commanded to "put off" the "former conversation, the old man, which is corrupt according to the deceitful lusts." In the twenty-third verse, they are to be RENEWED in the spirit of their minds. In the twenty-fourth verse, they were commanded to "put on" the new man, which after God is created in righteousness and true holiness."

Dr. Adam Clarke says : [Put on the new man,]
"Get a new nature."

BOLAND, P. 198. — "'Now ye are clean through the word I have spoken unto you. Abide in me, and I in you.'"

NOTE. — This passage of scripture proves the very opposite of that which Mr. Boland intends it should prove here. Jesus positively pronounced these men clean and he afterwards prayed for their sanctification. Mr. Boland has the audacity, in the light of these scriptures, to declare that the Apostles did not receive a "Second change." He has written what he calls "The Problem of Methodism" to establish this point. He has not in words referred to the experience of the Apostles, but he has declared that all who are regenerated are entirely sanctified. He has quoted scripture to prove his points, but he has not mentioned the Saviour's prayer for the sanctification of the Apostles, the twentieth of John, or the second of Acts.

COMMENT. — 1. The Saviour prayed: "Sanctify them through thy truth, thy word is truth." (John 17: 17.)

2. Mr. Boland has labored hard to prove that the soul is entirely sanctified when regenerated. To prove it he quotes: "Now ye are clean through the word I have spoken unto you." (John 15: 3.)

3. The Saviour must have known better than Mr. Boland and he prayed for their sanctification.

4. Mr. Boland assumes that he knows better than Jesus did, and declares that they were

sanctified before Jesus prayed for their sanctification.

5. Dr. Adam Clarke says on (John 17: 17.) [Sanctification] "This word has two meanings: (1) It signifies to consecrate, to separate from earth and common use, and to devote or dedicate to God and his service. (2) It signifies to make holy or pure. The prayer of Christ may be understood in both these senses. He prayed: (1) That they might be fully consecrated to the work of the ministry, and separated from all worldly concerns. (2) That they might be holy, and patterns of all holiness to those to whom they announced the salvation of God. A minister who engages himself in worldly concerns is a reproach to the gospel; and he who is not saved from his own sins can with a bad grace recommend salvation to others."

6. Mr. Boland does not seem to have read (John 20: 22.) where Jesus "breathed on them, and said unto them; Receive ye the Holy Ghost."

7. Will Mr. Boland tell us that the Apostles did not receive an experience, wrought by the Holy Ghost on the day of Pentecost, that they never had before? All who will read the "second chapter" of the Acts will acknowledge it.

8. Will Mr. Boland tell us that this was for the one hundred and twenty, but it is not for us. Peter said in his sermon (Acts 2: 39), "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

9. Mr. Boland has no room for the baptism of the Holy Ghost and of fire in his theory. His philosophy could not admit the thunder of the Pentecost.

BOLAND, P. 200. — "The idea that a newborn soul may become a mature Christian in a moment is more than most minds can comprehend; yet this is the case if 'sanctification and Christian Perfection are synonomous — pointing to the same state.'"

NOTE. — Salvation in every stage is more than any mind can comprehend. Mr. Boland claims that the soul is entirely sanctified when regenerated; if so, Christian perfection is obtained then. How does he comprehend this? Holiness teachers affirm that when the soul is regenerated, sanctification commences; that when entire sanctification has been received, that the soul is scripturally perfect.

COMMENT. — Mr. Boland can comprehend the possibility of a man growing perfect, but he cannot see how it is possible for the Lord God

to make him perfect in a moment. That is, man can do in time what God cannot do in a moment.

BOLAND, P. 206. — "We have seen that regeneration implies sanctification — 'That to be born of God is to be changed from all inward sinfulness to all inward holiness.'"

NOTE. — 1. Mr. Boland has been using this definition of Mr. Wesley's very frequently to prove his points. 2. We have no objection to him using it. All it has proved is, that Mr. Boland does not know what he is talking about. 3. We solemnly protest against Mr. Boland changing the wording of it, and then quoting it as Mr. Wesley's definition. 4. Mr. Wesley said "inwardly changed," which implied only repentance. 5. Mr. Boland says "changed from all inward sinfulness," and gives these for Mr. Wesley's own words. 6. Mr. Boland has done more than this: he has placed the word "inward" before holiness to make it appear that Mr. Wesley taught that, when the sinner repented that he received all "inward holiness." 7. It is no pleasure to us, but grief, to be obliged to say that Mr. Boland has mutilated, corrupted, and perverted Mr. Wesley's simple, plain teaching.

BOLAND, P. 207. — "The Holy Spirit purifies

our moral nature, and we are to purify our lives. Hence Paul says, 'Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.' The work of 'cleansing' and 'perfecting holiness' is here enjoined upon us as our work."

NOTE. — If the filthiness of the flesh alone had been mentioned here, Mr. Boland's interpretation would have been correct. The fact that the cleansing implies spirit as well as flesh, completely destroys Mr. Boland's theory. His whole theory had to stand or fall here. Blind with prejudice, and having become desperate in his efforts to support his tottering fabric, he could not see that the command here was to cleanse ourselves from all filthiness of spirit as well as flesh.

COMMENT. — 1. The filthiness of the flesh is all the sins done against the body, — all outward sin.

2. The filthiness of the spirit is all the sin of the heart, — all inward sin.

3. To call the filthiness of the spirit outward is to make all salvation external, which we fear Mr. Boland means, if he dare say so.

4. Outward salvation and his two natures at war with each other quite agree.

5. Mr. Wesley's note is: "Let us cleanse

ourselves (this is the latter part of the exhortation proposed [ch. 6: 1] and resumed verse 14) from all pollution of the flesh (all outward sin) and of the spirit (all inward)." Is this what Mr. Boland would call giving up the "residue theory of regeneration"? This is Mr. Wesley's version in 1788.

6. Dr. Adam Clarke says: ["Let us cleanse ourselves.] Let us apply to him for the requisite grace of purification, and avoid everything in spirit and practice which is opposite to the doctrine of God, and which has a tendency to pollute the soul. [Filthiness of the flesh.] The apostle undoubtedly means drunkenness, fornication, adultery, and all such sins as are done immediately against the body; and by filthiness of the spirit, all impure desires, unholy thoughts, and polluting imaginations."

7. The work of "cleansing" and "perfecting holiness" is undoubtedly enjoined upon us, and so is the whole work of salvation. It all depends upon us. God does not save, and will not, only so far as we submit ourse'ves to him to work in us. He will go no deeper in salvation than we go in repentance and faith.

BOLAND, P. 207. — "No one can 'cleanse' his moral nature, but he can 'cleanse' his life; and in so doing he will be 'perfecting holiness.'"

NOTE. — He can do neither himself. "Without me ye can do nothing." No one can cleanse either heart or life but by an all-conquering faith in the present Christ. By faith in Jesus we cleanse both our hearts and lives. God commands men to repent, but repentance is the gift of God. The principle or power is directly from God. The act is human, supported by the grace of God.

COMMENT. — We are as positively commanded to cleanse our hearts as we are to cleanse our lives. "Purify your hearts, ye double-minded." (James 4: 8.) Dr. Adam Clarke says: [Purify your hearts] "Separate yourselves from the world, and consecrate yourselves to God: this is the true notion of sanctification. There are, therefore, two things implied in a man's sanctification: 1. That he separate himself from evil ways and evil companions, and devote himself to God. 2. That God separates guilt from his conscience, and sin from his soul, and this makes him internally and externally holy." It is nonsense to tell men that God purifies their hearts and they must purify their lives. If the life is not pure, it is because the heart is not pure. Jesus says: "A good tree cannot bring forth evil fruit." "A good man out of the good treasure of the heart bringeth forth good things,"

BOLAND, P. 209. — "Every itinerant preacher is asked at the door of the Conference, 'Have you faith in Christ? Are you going on to perfection? Do you expect to be made perfect in love in this life? Are you groaning after it?'"

NOTE. — Mr. Boland says: "To bring the Christian graces to the highest state of maturity is a work of time to be carried on to the day of Jesus Christ." Problem, p. 198.

COMMENT. — I. This is a long time to be compelled to groan. It would be better for Mr. Boland to accept the gospel and "Purify his heart" by faith, lest he should die before he be done groaning.

BOLAND, P. 215. — "A Christian life which produces obedience is the 'higher life' to which we are called. A pure heart, followed by a holy life, is the grand end proposed in the gospel."

NOTE. — Is there any such thing as a Christian life which does not produce obedience? What Mr. Boland says here can imply nothing less than that there is such a life. All that is necessary in order to be in the full experience of the "higher life" according to Mr. Boland, is to obey. No one is a Christian who does not perfectly obey from the time that he is adopted. Therefore all are in the "higher life" from the moment that they were adopted. This is the

only legitimate conclusion which can be arrived at from Mr. Boland's premises.

BOLAND, P. 219. — "Holiness is not simply a state of moral purity, but also the result of right actions. God makes us pure, but we are to make ourselves holy."

NOTE. — Purity must be greater than holiness. If holiness is greater than purity, then man must be greater than God according to Mr. Boland's theory. A person is great only according to the greatness of that which he does. "It was great to speak a world from nought, but greater to redeem." Redemption is said to be God's greatest work; and if man makes himself holy he does a greater work than God, unless purity is greater than holiness.

COMMENT. — Mr. Boland has seen only one side of this work of holiness. There are passages of Scripture that teach that it is obtained by a human effort, and there are other passages which teach that it is wrought by the operation of the Holy Ghost. The union of the two is the whole truth. There are passages of Scripture which unite the human and the divine work. "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with the Holy Spirit of promise, which is the

earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." (Eph. 1: 13, 14.) "That he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." (Eph. 5: 26, 27.) How would Mr. Boland reconcile his teaching with these verses of Scripture, and many others which present the divine work of making man holy? His fabric totters and falls while he may stand and look on amazed.

BOLAND, P. 221. — "If the church had the moral power of which holiness of life is the precursor, she might gird herself for the conquest of the world. Every member would be transformed into a faithful Caleb or a believing Joshua, to sustain the uplifted hands of God's legates as they lead the host of Israel to battle and to victory, until a conquered world would join in the song."

NOTE.—Mr Boland has a strong wish that the Church of God "had the moral power of which holiness of life is the precursor," but cannot hope to see this state of things because he supposes "we are to make ourselves holy" and this is "a work of time to be carried on to the day of Jesus Christ."

COMMENT. — 1. Regeneration makes every member a faithful Caleb or a believing Joshua; those who are not, are falling from grace. 2. Caleb and Joshua were faithful and believing while in the wilderness; they were ready to enter the promised land. 3. Their exhortation was, "Let us go up at once and possess it, for we are well able to overcome it." 4. They did not say that the deliverance from Egypt was enough. They had been led from the Red Sea to the border of Canaan and wanted to enter. 5. The ten recreant spies were terrified at seeing the giants and walls, and demoralized the people, who had appointed them to positions of trust. 6. Mr. Boland has become demoralized, and instead of saying "Let us go up at once and possess it," he pleads for the forty years in the wilderness.

"SPIRITUAL GROWTH."

BOLAND, P. 270. — "Now this state of maturity, of perfection in a Christian, is an intimation that he is approaching the divine mind, and getting ready to go and live with God."

NOTE. — Christian perfection then, according

to Mr. Boland's statement, is absolutely necessary in order to be "ready to go and live with God." It being by growth, and brought about and completed by works, all who die soon after being regenerated, as a natural consequence, would of necessity be lost.

COMMENT. — How unlike the simple, plain teaching of God's word: "The oath which He swore to our Father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life." (Luke 1: 73, 74, 75.)

Mr. Wesley says: "To serve him without fear — without slavish fear. Here is the substance of the great promise; that we shall be always holy, always happy; that being delivered from Satan and sin, from every unholy temper, we shall joyfully love and serve God in every thought, word, and work."

BOLAND, P. 270. — "When our growth in grace and spiritual knowledge is normal and unchecked by sin, there comes a state of spiritual life called a mellow maturity. The Christian graces have ripened and the man begins to feel and act like God. His heart grows soft, he speaks more kindly, a rich autumnal tint overspreads his thoughts and acts."

NOTE. — Mr. Boland has positively affirmed that it is absurd to state that this experience can be reached by a single act of faith. We affirm that to say that Jesus could not perform this work in a moment, but that a man may grow into the experience if he has time enough and improves it, is a repudiation of the merit and purpose of the atonement of Jesus Christ.

COMMENT. — Mr. Boland talks as if the Holy Ghost did not ripen the Christian graces. Are there any Christian graces which are not the fruit of the Spirit? Did the Apostles obtain their maturity by growth, or by the special manifestations of the Holy Ghost? There is no such teaching in the acts of the Apostles as Mr. Boland asks us to accept as the "Problem of Methodism." Where are we taught in the Scripture that we must reach "mellow maturity" before we "begin to feel and act like God?" The man who does not feel and act like God is not born of the Spirit.

BOLAND, P. 275. — "And Paul prayed 'that ye, being rooted and grounded in love, may be able to comprehend with all the saints what is the breadth and length, and depth and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.'"

NOTE. — The question here is, Does the child of God grow into this experience, or does he seek it by faith? Mr. Boland's theory must stand or fall here. He may say one thing and we may say another. To the law and the testimony.

COMMENT. — This prayer of Paul is found in (Eph. 3 : 18, 19). The twentieth verse explains how this experience is to be received, not by growth, not by works, but "according to the power that worketh in us." It is a filling—to "be filled with all the fulness of God," and not an outward growth, nor an inward growth. It is the incoming of the fulness of light, love, wisdom, holiness, power, and glory of God in the soul.

BOLAND, P. 276. — "If we ask the Spirit to help our infirmities, enlighten our minds, elevate our thoughts, purify our desires, and intensify our faith, then every groan and sigh will be carried up and whispered by the Spirit in the ear of Mercy, and soon the answer returns laden with the richest blessings of heaven."

NOTE. — Mr. Boland has denied by this statement all that he has previously said against a "second change."

He says on page 28 : "Regeneration is a com-

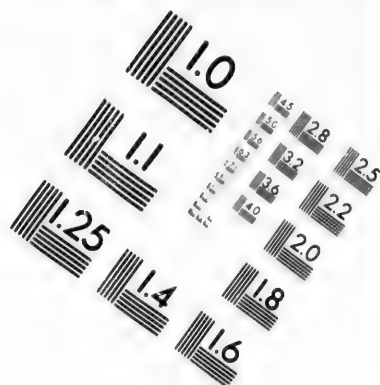
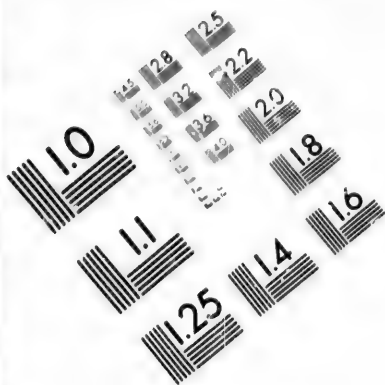
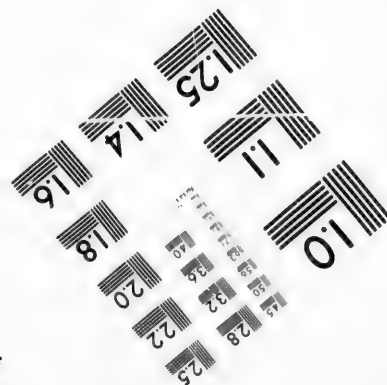
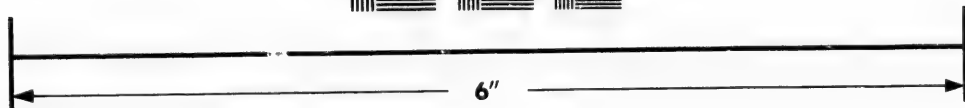
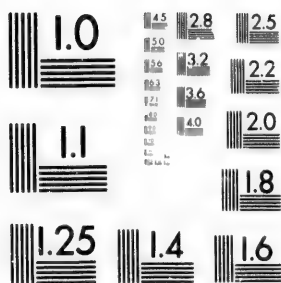


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plete work in its nature, and implies sanctification, or moral purity." On page 29 he says it "is instantaneous and complete, admitting of no degrees." On page 219 he says : "God makes us pure, but we are to make ourselves holy." And now he tells us that if we ask for the help of the Spirit, that he will "purify our desires," "and soon the answer returns laden with the richest blessings of heaven." He has not only acknowledged that there is sin in believers, the thing he condemns and for which purpose he wrote his book, but he tells us how to be saved from this sin.

"NOW OF THE THINGS WHICH WE
HAVE SPOKEN, THIS IS THE SUM."

BOLAND, P. 309. — "There is not a passage of Scripture which Mr. Wesley uses in describing the state of the sanctified that he does not, somewhere, apply to the state of the regenerated. All that he gives to the one he takes from the other ; hence, according to Mr. Wesley, regeneration and sanctification are coetaneous."

NOTE. — Mr. Wesley always taught that sanctification commences when the soul is regenerated. He also always taught that when the soul is entirely sanctified, that Christian perfection is reached. He taught for fifty years that both of these experiences are obtained by faith.

COMMENT. — 1. Mr. Boland must have known that Mr. Wesley made a distinction between sanctification and entire sanctification. It is impossible for any person to enter the Methodist ministry without knowing that Mr. Wesley made a clear distinction between these points.

2. He wrote his book under the pretence that he did not know that Mr. Wesley made any difference. He has labored hard to conceal this fact, so that he could make it appear that Mr. Wesley's teaching did not harmonize.

3. It is true that Mr. Wesley uses the same passages of Scripture to describe regeneration and sanctification. It is not true that he uses the same passages of Scripture when speaking of entire sanctification. Mr. Boland says that Mr. Wesley does, but he has not attempted to prove it.

BOLAND, P. 309. — "Mr. Wesley relied on the (so-called) experiences of men for his 'second change theory of sanctification' and not on the word of God."

NOTE. — This is positively untrue. The plain facts prove the opposite. It is hard to believe that a minister of Mr. Boland's standing did not know better. Most members of the Methodist Church have not read Mr. Wesley's works, and would naturally believe that this statement is true because Mr. Boland says so.

COMMENT. — After Mr. Wesley was regenerated he examined his experience by the word of God, and discovered his need of a "second change." We will give his own words in full here for the benefit of those who may not have recourse to his journals : " ' Examine yourselves, whether ye be in the faith.' Now the surest test whereby we can examine ourselves, whether we be indeed in the faith, is that given by St. Paul : ' If any man be in Christ, he is a new creature : Old things are passed away ; behold, all things are become new.' "

" First ; his judgments are new ; his judgment of himself, of happiness, of holiness. " He judges himself to be altogether fallen short of the glorious image of God : To have no good thing abiding in him ; but all that is corrupt and abominable : in a word, to be wholly earthly, sensual, and devilish, — a motley mixture of beast and devil.

“Thus, by the grace of God in Christ, I judge of myself. Therefore I am, in this respect, a new creature.

“Again : His judgment concerning happiness is new. He would as soon expect to dig it out of the earth, as to find it in riches, honor, pleasure (so-called), or indeed in the enjoyment of any creature. He knows there can be no happiness on earth, but in the enjoyment of God, and in the foretaste of those ‘rivers of pleasure which flow at his right hand for evermore.’

“Thus, by the grace of God in Christ, I judge of happiness. Therefore I am, in this respect, a new creature. Yet again : His judgment concerning holiness is new. He no longer judges it to be an outward thing : to consist either in doing no harm, in doing good, or in using the ordinances of God. He sees it is the life of God in the soul ; the image of God fresh stamped on the heart ; an entire renewal of the mind in every temper and thought, after the likeness of him that created it.

“Thus, by the grace of God in Christ, I judge of holiness. Therefore I am, in this respect, a new creature.

“Secondly : His designs are new. It is the design of his life, not to heap up treasures upon earth, not to gain the praise of men, not to in-

dulge the desires of the flesh, the desire of the eye, or the pride of life; but to regain the image of God; to have the life of God again planted in his soul; and to be 'renewed after his likeness, in righteousness and true holiness.'

"This by the grace of God in Christ, is the design of my life. Therefore I am, in this respect, a new creature.

"Thirdly: His desires are new; and, indeed, the whole train of his passions and inclinations. They are no longer fixed on earthly things. They are now set on the things of heaven. His love and joy and hope, his sorrow and fear, have all respect to things above. They all point heavenward. Where his treasure is, there is his heart also.

"I dare not say I am a new creature in this respect. For other desires often arise in my heart; but they do not reign. I put them all under my feet, 'through Christ which strengtheneth me.' Therefore I believe he is creating me anew in this also; and that he has begun, though not finished, his work.

"Fourthly: His conversation is new. It is always 'seasoned with salt,' and fit to 'minister grace to the hearers.' So is mine, by the grace of God in Christ. Therefore, in this respect, I am a new creature.

"Fifthly: His actions are new. The tenor of his life singly points at the glory of God. All his substance and time are devoted thereto. Whether he eats or drinks, or whatever he does, it either springs from, or leads to, the love of God and man.

"Such, by the grace of God in Christ, is the tenor of my life. Therefore, in this respect, I am a new creature.

"But St. Paul tells us elsewhere, that 'the fruit of the Spirit is love, peace, joy, long-suffering, gentleness, meekness, temperance.' Now although, by the grace of God in Christ, I find a measure of some of these in myself; namely, of peace, long-suffering, gentleness, meekness, temperance; yet others I find not. I cannot find in myself the love of God, or of Christ. Hence my deadness and wanderings in public prayer: Hence it is, that even in the holy communion I have frequently no more than a cold attention.

"Again: I have not that joy in the Holy Ghost; no settled, lasting joy. Nor have I such a peace as excludes the possibility either of fear or doubt. When holy men have told me I had no faith, I have often doubted whether I had or no. And those doubts have made me very uneasy, till I was relieved by prayer and the holy Scriptures.

"Yet, upon the whole, although I have not yet that joy in the Holy Ghost, nor the full assurance of faith, much less am I, in the full sense of the words, 'in Christ a new creature:' I nevertheless trust that I have a measure of faith, and am 'accepted in the beloved.' I trust 'the handwriting that was against me is blotted out;' and that I am 'reconciled to God' through his Son." (Journal, Vol. I., p. 161.)

BOLAND, P. 310.— "'The Scriptures are silent on the subject. The point is not determined, at least not in express terms, in any part of the oracles of God.' And it is a remarkable fact that some of the men upon whose testimony Mr. Wesley accepted the 'second change' theory soon after professed a 'third blessing,' or change, which lifted them up 'above temptation.'"

NOTE.—1. Mr. Boland gives this quotation from Mr. Wesley's Sermon on Patience, Works, Vol. VI., p. 490.

2. He quotes these words from this sermon to make it appear that Mr. Wesley says that the Scriptures are silent on the doctrine of entire sanctification.

3. No person could truthfully say that Mr. Wesley hinted such a thing, in the sermon where Mr. Boland found these words.

4. What Mr. Wesley does say in clear, positive terms is, that the "Scriptures are silent on" whether this work of grace is gradual or instantaneous.

The following is the paragraph that contains the words, and all who read it may see that Mr. Boland has deliberately misrepresented Mr. Wesley's teaching on this vital point : "But it may be inquired, in what manner does God work this entire, this universal change in the soul of a believer ; this strange work, which so many will not believe, though we declare it unto them ? Does he work it gradually, by slow degrees ; or instantaneously, in a moment ? How many are the disputes upon this head, even among the children of God ! And so there will be, after all that ever was, or ever can be said upon it. For many will still say, with the famous Jew, *Now persuadebis, etiamsi persuaseris* : that is, 'Thou shalt not persuade me, though thou dost persuade me.' And they will be the more resolute herein, because the Scriptures are silent upon the subject, because the point is not determined, at least not in express terms, in any part of the oracles of God. Every man therefore may abound in his own sense, provided he will allow the same liberty to his neighbor ; provided he will not be angry at those who differ from

his opinion, nor entertain hard thoughts concerning them. Permit me likewise to add one thing more: Be the change instantaneous or gradual, see that you never rest till it is wrought in your own soul, if you desire to dwell with God in glory.

“This premised, in order to throw what light I can upon this interesting question, I will simply relate what I have seen myself in the course of many years. Four or five and forty years ago, when I had no distinct views of what the Apostle meant by exhorting us to ‘leave the principles of the doctrine of Christ, and go on to perfection,’ two or three persons in London, whom I knew to be truly sincere, desired to give me an account of their experience. It appeared exceeding strange, being different from any that I had heard before, but exactly similar to the preceding account of entire sanctification.”

Sermon on Patience, Works, Vol. VI., p. 490.

BOLAND, p. 310. — “So far as the ‘second change theory of sanctification’ is concerned, Mr. Wesley has taken it out of the doctrines taught in the Word of God, and left it to stand or fall upon the testimony of men. Is this the reason why those who profess sanctification as

a 'second change' differ from other good men and women in nothing except in 'testifying'?"

NOTE. — We need not say that this is beneath the dignity of the Christian ministry. We would be disappointed in a converted Hottentot who would make such an expression. We hope that this is not what he means by "mellow maturity."

COMMENT. — 1. We are pleased that Mr. Boland has acknowledged that Mr. Wesley took the doctrine of entire sanctification from the Bible.

2. We deny that he left it to stand or fall upon the testimony of men. When Mr. Boland said this he contradicted his former statements, such as: "A few, and only a few, know something of the magnitude of the trouble and confusion it has introduced into the theology and experience of American Methodism." (Problem, p. 70.)

3. In his "Plain Account of Christian Perfection," "Sermons on Spiritual Life," "Notes on the New Testament," "Letters," "Conversations, etc.," he left a body of divinity on entire sanctification that the gates of hell have not been able to prevail against.

4. Mr. Wesley found the experience of entire sanctification taught in the Bible, and devel-

oped his system of theology from the commands, exhortations, prayers, and promises, and it has not been moved by scurrilous thrusts of opposers, or destroyed by the extravagances of enthusiasts.

BOLAND, p. 311. — "But as he changed his views on sanctification from saying it was a 'progressive work carried on by slow degrees,' to say it was 'an instantaneous deliverance from all sin,' so he finally rejected the 'residue theory of regeneration' so far as to cut it out of the Articles of Faith sent over to America in 1784."

NOTE. — 1. We have shown on p. 90 that Mr. Wesley expunged certain clauses from the Ninth Article, because, as it stood, it implied that God would damn men for Adam's sin, and that inbred sin would remain in believers until death.

2. Mr. Boland repeatedly states that Mr. Wesley gave up the "progressive work of sanctification," but does not say when, where, or for what purpose.

COMMENT. — He would have us believe :
1. That Mr. Wesley taught in the former part of his ministry that sanctification is a progressive work, and only progressive.

2. That in the latter part of his ministry he

gave up progressive sanctification and taught that it was instantaneous.

3. If we had not Mr. Wesley's works to refer to we might conclude that Mr. Boland is correct.

4. Mr. Wesley's writings inform us that he taught in his early ministry that sanctification was both progressive and instantaneous. "Our second Conference began Aug. 1, 1745. The next morning we spoke of sanctification as follows:—

"Q. When does inward sanctification begin?

"A. In the moment a man is justified. (Yet sin remains in him, yea, the seed of all sin, till he is sanctified throughout.) From that time a believer gradually dies to sin, and grows in grace.

"Q. Is this ordinarily given till a little before death?

"A. It is not to those who expect it no sooner.

"Q. But may we expect it sooner?

"A. Why not?"

5. In the conference of 1758 the following question was asked, and the answer below was given:

"Q. Is this death to sin, and renewal in love, gradual or instantaneous?

"A. A man may be dying for some time, yet he does not, properly speaking, die till the instant the soul is separated from the body; and in that instant he lives the life of eternity. In like manner, he may be dying to sin for some time, yet he is not dead to sin till sin is separated from his soul; and in that instant he lives the full life of love."

BOLAND, P. 312. — "And for the fact that he was disposed to accept, without closely analyzing, any good man's experience, there is every evidence to believe that the 'residue theory' and the 'second change theory' would never have had a place in his theology."

NOTE. — This is a deliberate prevarication. We learn by Mr. Boland's quotations from Mr. Wesley's sermons, that he has read the sermons where Mr. Wesley tells us that he carefully examined, and closely analyzed, the experience of professors of entire sanctification, before he accepted them.

1. The following sentences from Mr. Wesley's sermon on "Patience" will give all necessary light on this point. (Works, Vol. VI., p. 490.)

"I desired all those in London who made the same profession to come to me all together at the Foundery that I might be thoroughly satisfied. I desired that man of God, Thomas

Walsh, to give us the meeting there. When we met, first one of us, and then the other, asked them the most searching questions we could devise. They answered every one without hesitation, and with the utmost simplicity, so that we were fully persuaded they did not deceive themselves. In the years 1759, 1760, 1761 and 1762, their numbers multiplied exceedingly, not only in London and Bristol, but in various parts of Ireland as well as England. Not trusting to the testimony of others, I carefully examined most of them myself; and in London alone I found six hundred and fifty-two members of our society who were exceedingly clear in the experience, and of whose testimony I could see no reason to doubt."

BOLAND, P. 315. — "'Well,' says Mr. Wesley, 'what more than this can be implied in entire sanctification? It does not imply any new kind of holiness. Let no man imagine this. From the moment we are justified till we give up our spirits to God, love is the fulfilling of the law. . . . Love is the sum of Christian sanctification. It is the one kind of holiness which is found only in various degrees in believers who are distinguished by St. John into little children, young men, and fathers. The difference between one and the other properly lies in the degree of love.'"

NOTE. — 1. Mr. Boland mutilated three of Mr. Wesley's sermons and selected that which suited his purpose to make an extended definition of regeneration, which fills more than two pages of his book.

2. In one of these sermons Mr. Wesley shows that the experience of entire sanctification differed only in degree from regeneration.

3. Mr. Wesley stated, *first*, that the love was the same, only different in degree: *second*, that the soul that is regenerated has the fruit of the Spirit, humility, meekness, etc., but positively affirms that these are mixed with evil.

4. The following sentences are taken from the sermon Mr. Boland quotes from. Works, Vol. VI., p. 489. "In the same proportion as he grows in faith, he grows in holiness; he increases in love, lowliness, meekness, in every part of the image of God; till it pleases God, after he is thoroughly convinced of inbred sin, of the total corruption of his nature, to take it all away; to purify his heart and cleanse him from all unrighteousness; to fulfil that promise which he made first to his ancient people, and in them to the Israel of God in all ages."

5. Mr. Boland has taken what Mr. Wesley says about the positive element in these two experiences to try to make it appear that Mr.

Wesley teaches that the only difference in the two experiences is in the degree of love. These repeated, deliberate mutilations of Mr. Wesley's writings by Mr. Boland are astonishing. We did not think that a minister of the gospel could be guilty of doing such a thing.

BOLAND, p. 317. — "But is the babe, the new-born soul, sanctified 'wholly'? Certainly: for he has that 'love which is the sum of Christian sanctification.' Moreover, Mr. Wesley says: 'To forgive us our sins' is to take away the guilt of them, and to 'cleanse us from all unrighteousness is to purify our souls from every kind and degree of it.' 'If any sin remain, we are not cleansed from all sin; if any unrighteousness remain in the soul, it is not cleansed from all unrighteousness.'" (See Notes 1 John i.: 9, and Sermon XL.)

NOTE. — I. Will Mr. Boland state that he did not know that Mr. Wesley teaches in both of these instances that the soul is entirely cleansed from all sin when the "second change" is wrought?

2. He must acknowledge that he did not know what might be known by a school-boy, or plead guilty of deliberately perverting Mr. Wesley's plain teaching, to support his theory, which vanishes before the truth.

COMMENT. — Would Mr. Boland have us believe that St. John wrote this epistle to sinners, backsliders, and bastards; and not to the sons and daughters of God?

3. Mr. Boland says himself on the preceding page that they were children, young men, and fathers, that "the same love which is in the 'fathers' is in the 'little children;'" "the difference is not in kind but degree;" "for the babe in Christ to become a man in Christ, he must have not simply a 'second blessing' but a blessing every day;" "difference of capacity between the babe and the father is the result of growth."

4. On this page he desires to make it appear that the forgiveness and cleansing has to do, not with entire sanctification, but with regeneration. On one page they are children, young men, and fathers, and all that is necessary for the children to become fathers is growth: on the next page they are all backsliders and bastards, needing regeneration and not a "second change."

5. Mr. Boland quotes from Mr. Wesley's sermon on Christian Perfection to prove his statement. In this sermon Mr. Wesley states emphatically: *first*, in what sense Christians are not; and *second*, in what sense they are

perfect. He says that those who are born of God are "So far perfect as not to commit sin." "This is the glorious privilege of every Christian ; yea, though he be but a babe in Christ. But it is only of those who are strong in the Lord, 'and have overcome the wicked one,' or rather of those who have known him that is from the beginning, that it can be affirmed they are in such a sense perfect, as, Secondly, to be freed from *evil thoughts* and *evil tempers*."

6. Mr. Wesley concludes in this sermon that Christians who receive the second work of grace are freed from *evil thoughts* and *evil tempers*. In the paragraph that Mr. Boland has quoted from, Mr. Wesley positively states that to teach that (1 John 1: 7) refers to justification is to teach salvation by works.

7. From the paragraph below Mr. Boland took the sentence to make Mr. Wesley say that the soul is entirely cleansed when regenerated. "Exactly agreeable to this are his words in the first chapter of this Epistle, (verse 5 etc.). 'God is light, and in him is no darkness at all. If we walk in the light, — we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.' And again : 'If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all

unrighteousness.' Now, it is evident, the apostle here also speaks of a deliverance wrought in this world. For he saith not, the blood of Christ will cleanse at the hour of death, or in the day of judgment, but, it 'cleanseth' at the time present, 'us,' living Christians, 'from all sin.' And it is equally evident, that if any sin remain, we are not cleansed from all sin : If any unrighteousness remain in the soul, it is not cleansed from all unrighteousness. Neither let any sinner against his own soul say, that this relates to justification only, or the cleansing us from the guilt of sin ; First, because this is confounding together what the Apostle clearly distinguishes, who mentions first, to forgive us our sins, and then to cleanse us from all unrighteousness. Secondly, because this is asserting justification by works, in the strongest sense possible ; it is making all inward as well as outward holiness necessarily previous to justification. For if the cleansing here spoken of is no other than the cleansing us from the guilt of sin, then we are not cleansed from guilt, that is, are not justified, unless on condition of 'walking in the light, as he is in the light.' It remains, then, that Christians are saved in this world from all sin, from all unrighteousness ; that they are now in such a sense perfect, as not to commit sin,

and to be freed from evil thoughts and evil tempers."

BOLAND, P. 318. — "It is clear that no little of Mr. Wesley's confusion and 'complex ideas of sanctification' grew out of the fact that he confounds sanctification with Christian perfection."

NOTE. — 1. Mr. Boland has confounded sanctification with Christian perfection and accuses Mr. Wesley of doing the same. 2. Mr. Wesley always distinctly discriminated between sanctification and entire sanctification. 3. His clear teaching is that when the soul is regenerated that sanctification commences; and when entire sanctification has been wrought, that the soul is in the enjoyment of Christian Perfection.

BOLAND, P. 320. — "While moral purity is the result of a divine act, holiness in a moral creature is the result of right action — that is, God can make us pure; but beyond this he cannot make us holy."

NOTE. — 1. This is a bold contradiction of the clear teaching of the word of God in its commands, prayers, exhortations, and promises, to the children of God.

2. Zacharias says: "That he would grant us, that we being delivered out of the hand of our enemies might serve him without fear, in holi-

ness, and righteousness before him, all the days of our life." (Luke 1 : 74, 75.)

3. Paul says : " And that ye put on the new man, which after God is created in righteousness and true holiness."

4. Mr. Boland says that God " cannot make us holy." St. Paul says : " Christ also loved the Church, and gave himself for it ; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle or any such thing ; but that it should be holy and without blemish." (Eph. 5 : 25, 26, 27.) Paul says again : " Let us cleanse ourselves from all filthiness of the flesh and spirit perfecting holiness in the fear of God." (2 Cor. 7 : 1.) Holiness is perfected by the child of God being cleansed from all filthiness of the flesh and spirit. God only can cleanse a man's spirit from all filthiness.

BOLAND, P. 323. — " Now this sermon on ' Perfection ' is in such perfect accord with Mr. Wesley's ' Notes on the New Testament,' and with his definition of the new birth, and in such harmony with the theory of the divine life advocated in these pages, that if we were to add it as the closing chapter, one who is not familiar with it would never suspect that its author ever held

the 'residue theory of regeneration,' or the 'second change theory of sanctification,' while not a few who are teaching both of these 'theories' would read the chapter without ever suspecting that Mr. Wesley was the author."

NOTE. — 1. Mr. Boland accepts Mr. Wesley's "Notes on the New Testament" because they were revised in 1788.

2. How is it that he could not quote from them, to prove his points, without mutilating them as he did Dr. Clarke's Commentary and the Word of God.

3. Mr. Wesley states positively in this sermon as we have already shown, that there is sin in believers, that evil thoughts and evil desires are destroyed by a subsequent change. This change he has always called entire sanctification. Mr. Wesley has been careful to show in this sermon on 'Perfection' that the soul is not purged from all sin when regenerated, and Mr. Boland has positively said that he did not show this.

4. In every case Mr. Boland has mutilated Mr. Wesley's definition of the new birth to make it suit his purpose; we do not wonder that he did so, seeing that he has been bold enough to mutilate the Word of God.

We have no doubt that it would be difficult to know Mr. Wesley's sermon, if Mr. Boland had

added "it as the closing chapter" to his book. It would have been so changed by him to suit his purpose, that Mr. Wesley would not know it himself.

BOLAND, P. 324. — "No state of grace can be reached in this life where our natural sensibilities may not be stirred and excited toward forbidden objects; but there is no sin in this excitement, provided there is no concurrence of the will."

NOTE. — According to Mr. Boland's theory :

1. The natural sensibilities have dominion over the moral, even in the highest state of grace.

2. Temptation is not addressed to our moral sensibilities, but to our natural appetites.

3. Temptation does not come from any supernatural agency, but from natural objects.

4. Satan had nothing to do with the Fall, and has nothing to do with temptation.

5. There is no such person as Satan, the Fall having been effected through natural objects.

COMMENT. — To lay down his premises to reason to his preconceived conclusion, he found it necessary : 1. To deny that the Fall was effected in the moral element of man's nature. 2. To make all subsequent temptation come from natural objects, to the natural sensibilities. 3. To conclude that the fall was entirely a natural

result — that natural appetites craved for a natural object until the will consented — that God made man with these strong natural sensibilities. 4. To obviate the necessity for a “second change,” by affirming that all evil desires, thoughts, tendencies, and propensities are only the natural sensibilities craving for natural objects.

BOLAND, p. 324. — “While temptation necessarily implies the power to yield, yet the very laws of the mind which make a temptation severe to the young convert will react in favor of him who stands firm for a long time.”

NOTE.—This is true according to Mr. Boland’s theory, but the theory being wrong this must of necessity be wrong also. Certainly, if there is no devil, if there is no diabolical agency, if man did not fall in spirit, if there is no agency to make an appeal to the moral element of man’s nature, if temptation is nothing more than the natural appetites such as hunger, etc., craving for food, Mr. Boland’s theory will stand.

COMMENT. — We are not all Atheists. Some of us believe in God the Father, the Son, and the Holy Ghost. We believe the Bible. God says : “Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath

God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." (Gen. 3: 1, 2, 3, 4, 5.)

Again: "And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." (Gen. 3: 15.)

Again: "And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand." "And Satan answered the Lord, and said, Skin for skin, yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. And the Lord said unto Satan, Behold, he is in thine hand; but save his life. So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown. (Job 1: 12; 2: 4, 5 6, 7.)

Again : " And Satan stood up against Israel, and provoked David to number Israel." (1 Chron. 21 : 1.)

Again : " And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him." (Zech. 3 : 1.)

Again : " Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil." (Matt. 4 : 1.)

Again : " Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve." (Luke 22 : 3.)

Again : " Satan himself is transformed into an angel of light." (2 Cor. 11 : 14.)

Again : " Be sober, be vigilant ; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." (1 Peter 5 : 8.)

He is the Prince and God of this world ; he hinders the gospel ; he works lying wonders ; and he is the father of lies. The following terms are used in Scripture to describe his character : " presumptuous," " proud," " powerful," " wicked," " malignant," " subtle," " deceitful," " fierce and cruel."

A man who could ignore and deny the existence of this supernatural diabolical agency as

Mr. Boland has done all through his book is a dangerous man in a community. His theory of temptation could not be different to harmonize with the rest of his errors.

BOLAND, p. 325.— "The perfection, or 'higher life,' to which we are called as justified believers is not the result of a 'second' and separate act of cleansing, but it is reached by a true unfolding of our moral and spiritual powers, together with the integrity of character which is superinduced by a retroaction upon the activity involved in resisting temptation successfully."

NOTE. — The perfection that Mr. Boland advocates is entirely external. It is not wrought in the soul by the sanctifying merit and energy of the blood of Jesus, through the operation of the Holy Ghost, but by a course of strict living, and successful resistance of temptation.

COMMENT. — 1. Mr. Boland teaches that this perfection is the result of the faithful performance of duty, and the firm resistance of temptation "for a long time."

2. St. Paul teaches that it is the result of the cleansing blood of Jesus by the operation of the Holy Ghost in the heart of the regenerated. He says: "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the

everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ." "To the end he may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." (Heb. 13 : 20, 21 ; 1 Thes. 3 : 13.)

BOLAND, p. 325. — "When the moral strength and reflex influence which follows right action have reached a point that cancels the same natural consequences of wrong action, so that we are 'rooted and established' in the principles of righteousness — then we have reached that holiness and perfection which is required of us: and which is the exalted privilege held up to every believer."

NOTE. — This is Mr. Boland's perfection : "reflex influence which follows right action has reached a point that cancels the same natural consequences of wrong action." That is, he has reached Christian perfection when his good deeds are greater than his bad deeds, — when he does more good than he does harm. What a definition of Christian perfection !

COMMENT. — I. We would not consider that the man who is born of the Spirit could do less than Mr. Boland speaks of persons doing who

have obtained Christian perfection according to his theory. We would expect as much of the awakened sinner. Mr. Wesley did more before he was regenerated.

2. All who are born of God have power: not to commit sin; to do their whole duty toward God and man; to walk in the light as God is in the light; to walk in all the commandments of God blameless; to subdue all inward and outward sin; to overcome all temptations from the world, the flesh, and the devil; to live as humble, strict, and pure a life as any who have obtained the experience of Christian perfection.

3. Mr. Boland's trouble did not originate with the doctrine of Christian perfection. With all others who have trouble, it is regarding regeneration. His definition of Christian perfection would be an exceedingly weak definition of regeneration; and his definition of regeneration is nothing more than morality. Or to use his own phrase "Moral purity," according to heathen moral philosophers (from whom he adopted the term) it means no more than a rule of honest living.

BOLAND, P. 326. — "If God in his wisdom calls the justified soul into eternity as soon as he is regenerated, there is no necessity for a

'second change' to prepare him for heaven ; but being 'renewed in the image of God' and created according to the divine pattern in uprightness and moral purity."

NOTE. — Mr. Boland supposes that he has made a strong point here. Inbred sin blinds, and when it has full sway (as it must have in those who deny that there is such a thing) it will pervert the plain word of God.

COMMENT. — 1. The passage of Scripture that Mr. Boland has quoted here, to prove his point, is strong proof for the opposite.

2. As Mr. Boland has quoted it in his corrupt, perverted, and mutilated form it proves nothing.

3. St. Paul says : "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts ; and be renewed in the spirit of your mind ; and that ye put on the new man, which after God is created in righteousness and true holiness."

4. Those who are not very familiar with this passage of Scripture would not know it in Mr. Boland's book.

BOLAND, P. 327. — "The cause of so little holiness in the church is because so many yield to temptation and live the most of their time in a state of condemnation."

NOTE. — 1. That many yield to temptation,

no one will deny. 2. Any person should know that this is not the only cause of so little holiness in the church.

COMMENT. — 1. Mr. Boland tells us, that God cannot make us holy, that holiness is the result of growth. 2. Again, he tells us that this is "a work of time to be carried on to the day of Jesus Christ." 3. Now he tells us that "the cause of so little holiness in the church is because so many yield to temptation." 4. How could there be any holiness in the church, when it is not to be sought by faith, but by growth, and this growth is "a work of time to be carried on to the day of Jesus Christ"?

BOLAND, P. 327. — "The conviction of inbred sin which professing Christians frequently have is not the remains of moral corruption left in them at the new birth, but the corruption resulting from wrong action after justification."

NOTE. — By what law in philosophy or psychology does Mr. Boland make what he has positively called "the conviction of inbred sin," "the corruption resulting from wrong action after justification"? Is this another example of what Mr. Boland calls the "nicer distinctions" of mental science?

COMMENT. — 1. We are persuaded that any minister of the gospel, whether very learned or

comparatively illiterate, should be able to define the difference between conviction for inbred sin and conviction for actual sin.

2. Those who cannot should refrain from offering a criticism, and from condemning the doctrine they promised to preach.

3. Any Christian teacher should be able to explain, that we may have a deep, pungent conviction of inbred sin, and at the same time be perfectly free from condemnation.

4. We are strongly inclined to think, that those who know nothing about this kind of experience are in carnal security if they are professing to be Christians.

BOLAND, P. 328. — "Every time they felt any excitement of their sensibilities under enticement, they believed they had sinned, whereas this excitement was the essence of temptation."

NOTE. — This is not the essence of temptation, but the result of yielding to temptation. The word *yielding* is not strong enough here. It does not express the original meaning of enticed.

COMMENT. — 1. Mr. Wesley says the original meaning of the word enticed is: "In the progress of the temptation catching at the bait." (See Notes on James 1 : 13.) 2. Mr. Boland has said that those who read Mr. Wesley's "Notes

on the New Testament " would never suspect that the author ever held the "residue theory of regeneration." 3. On (James 1 : 13.) Mr. Wesley says: "We are therefore to look for the cause of every sin, in (not out of) ourselves. Mr. Boland says: "His 'opposing element in the sensibility' — is the very essence of temptation." (Problem, p. 62.) 4. Mr. Boland should either except Mr. Wesley's note here, or take back all that he has said about him giving up the "residue theory of regeneration" in the year 1784.

BOLAND, P. 328. — "Another class accepting the doctrine of 'sin in believers' have lived for years in a state of condemnation, dreaming that all was right, because they had not denied the faith, committing sin daily, but charging it all to the 'old man' whom they intended to put to death by and by."

NOTE. — Who? We suppose he means a number of his brethren in the ministry. This is deliberate slander. It is more. He means that some of his brethren preach it, and lead their people into that kind of an experience. This is what he calls the "Problem of Methodism" that he is discussing.

COMMENT. — I. Our standards are clear and emphatic on the doctrine that all who are born

of God do not commit sin. 2. When Mr. Boland says "another class" he undoubtedly means some of his brethren in the ministry. 3. Does he tell us that some of his brethren are committing sin daily? He might as well say so, as write thus about their flocks over which the Holy Ghost has made them overseers.

BOLAND, P. 329. — "If the reflex influence of the first wrong act was such as to pervert and corrupt Adam's entire nature, it is reasonable to suppose that if the young convert would resist and overcome every temptation from the moment of conversion, he would not be very long in reaching a moral equilibrium where the reflex influence of right action would overcome the force of old habits, so as to establish him in the truth and give him all the the fruits of the Spirit and graces of the gospel. Is not this Christian perfection?"

NOTE. — This is the foundation of all Mr. Boland's errors. Adam did not fall. He committed one wrong act and the reflex influence of that act corrupted his nature. The serpent did not infuse his own proud spirit into him to effect his fall, according to Mr. Boland's theory. God made him with two natures at war with each other, and "these two opposing principles were shut up together in our twofold nature as

it came from the hand of its Creator, and they are destined to renew the conflict with every new temptation during life." Then according to Mr. Boland's theory, Satan was not the origin of the fall of man, but God, who made him with the "two opposing principles."

COMMENT. — 1. Mr. Boland says here that all that is necessary to obtain Christian perfection is to "overcome the force of old habits."

2. All who are born of the Spirit "overcome the force of old habits;" therefore all who are regenerated have Christian perfection; this is the conclusion from Mr. Boland's premises.

3. The spirit of God immediately enters the soul who is regenerated. He abides there the constant guest of the heart. Does he remain in the heart and not bear fruit? Mr. Boland says that it is the reflex influence of right action that produces the fruit of the Spirit, and not the operation of the Holy Ghost on the heart, purging it and filling it with the perfect love.

4. All that is necessary for the young convert to reach "a moral equilibrium" is to "resist and overcome every temptation," and he asks "Is not this Christian perfection?"

5. Those who are born of God have reached "a moral equilibrium." They have all that Mr. Boland teaches for Christian perfection. They

have power not to yield to temptation. They can control all tendencies toward evil in their natures.

6. Reflex influence is the whole of the fall in Mr. Boland's theory, and consequently it is his only way of reaching Christian perfection. There being no room in his theory for admitting that there is such a thing as an evil principle or a good principle, he can see no necessity for anything being destroyed or anything infused.

7. His theory is antagonistic to the teaching of St. Paul who says : " Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh ; and having an high priest over the house of God ; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." (Heb. 10: 19, 20, 21, 22.)

8. His reflex influence theory is the direct opposite of the teaching of St. John who says : " Herein is our love made perfect, that we may have boldness in the day of judgment : because as he is so are we in this world. There is no fear in love ; but perfect love casteth out fear :

Because fear hath torment. He that feareth is not made perfect in love." (1 John 4: 17, 18.).

9. The Lord Jesus describes him and his reflex influence theory where he says: "Ye make clean the outside of the cup and platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also." (Matt. 23: 25, 26.)

INCONGRUITIES.

1. Who will harmonize the following descriptions of Jesus which Mr. Boland gives in his book?

1. "It was in this way that the temptation of Christ caused suffering; he suffered from the force of desire. Though there was no hesitation whether to obey or not, no strife in the will, yet in the act of mastery there was	2. "Like the blue arch above us, the character of Christ rises as we rise, lifting itself up into unattainable heights of purity and moral grandeur. When we shall have studied his nature through endless ages, and shall have
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pain. There was self-denial; there was obedience at the expense of tortured natural feeling; 'Jesus suffered, being tempted!' "The Lord Jesus Christ himself had a susceptibility of feeling the power of enticement to sin." (Problem, p. 64.)	passed from one height of glory to a higher still, the highest summit that we shall ever reach will only give us a more enlarged view of his boundless perfection and infinite holiness." (Problem, p. 283.)
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2. What school of philosophers will harmonize the following utterances of Mr. Boland concerning the Church at Corinth?

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| <p>1. "The fact that Paul speaks unto them, or had spoken unto them, 'as babes in Christ,' and 'fed them with milk and not with meat, because they were not able to bear it,' does not prove that these 'carnal men' were in a justified state; for the context shows that the state of</p> | <p>2. "The world fixes its standard of religion not so much by the Bible and pulpit, as by the effect it produces upon the life and character of Christians. The preacher may expatiate Sabbath after Sabbath upon the blessings and influences of the gospel; but what will this avail if he is</p> |
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babyhood refers to knowledge instead of moral-condition." "Does not that settle the question that these 'carnal men,' or, if you prefer, these 'natural men,' were in a state of spiritual death and condemnation?" (Problem, p. 101, 102.)

surrounded by a worldly-minded and time-serving and an unholy church? Now if every minister could say to his people, as Paul did to the Corinthians, 'Ye are our epistle known and read of all men,' then the mouths of the gainsayers would be closed. (Problem, p. 300.)

3. Which of these definitions of Christian perfection given by Mr. Boland are we to accept?

1. "It is a 'journey, a pilgrimage, a voyage, a warfare, a race.' It is 'likened to a grain of mustard-seed, which grew into a tree;' to the 'leaven which leavens the whole lump;' to a 'babe' which is to become a 'man in Christ Jesus.'	2. "When we have so subjected our entire being to the will of Christ that a state of perfect moral equilibrium is reached, when the moral strength and reflex influence which follows right action have reached a point that cancels the same
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But as in nature, there comes a state of maturity, and that state of maturity is called Christian perfection." "Every change effected by growth relates to quantity or to size; every change effected by cleansing relates to quality or to kind. To be cleansed from all sin is a work to be done by the Spirit, acting directly upon the soul; but to bring the Christian graces to the highest state of maturity is a work of time to be carried on to the day of Jesus Christ." (Problem, p. 195, 197.)

natural consequences of wrong action, so that we are 'rooted and established' in the principles of righteousness—then we have reached that holiness and perfection." "While the 'perfection' herein defined is of necessity the work of time, yet who can tell how soon it may be reached? The fact is, when we come to understand the philosophy of a holy life, we see that it may be reached much sooner than most Christians suppose." (Problem, p. 325, 328.)

4. Mr. Boland mutilated the following passage of Scripture to make it teach that the body of sin is destroyed when the soul is regenerated. He has used it 15 times in this corrupted form to sustain his unscriptural theory.

St. Paul.

1. "That the body of sin might be destroyed."

Mr. Boland.

2. "The body of sin is destroyed."

"Destroys the body of sin."

5. Mr. Boland perverted the following passage of Scripture, and has used it in this mutilated form 18 times to support his theory. His object was to make St. Paul teach that the "old man" is *put off* and the "new man" put on when the soul is regenerated.

St. Paul.

1. "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your minds; and that ye put on the new man, which after God is created in righteousness and true holiness." (Eph. 4: 22, 23, 24.)

Mr. Boland.

2. "In the new birth we are 'renewed in the image of him who created us,' we 'put off the old man, which is corrupt, and put on the new man, which is created according to the [original] divine pattern in uprightness and moral purity.'" (Problem, p. 216.)

6. Mr. Boland has used the definition below 6 times as Mr. Wesley wrote it in his "Notes on the New Testament." He thought then

that it was such a strong definition of regeneration that it implied holiness. Before he finished his book he discovered, probably by Mr. Wesley's note on (Matt. 3: 8), that it was only a definition of repentance. Then he changed it, and used it in the latter part of his book to teach holiness.

Mr. Wesley.

1. "To be born again is to be inwardly changed from all sinfulness to all holiness." (Note on John 3: 7.)

Mr. Boland.

2. "To be born of God is to be changed from all inward sinfulness to all inward holiness." (Problem, p. 206.)

7. Mr. Boland has used the following passage of Scripture in this perverted form 12 times to prove that the body of sin is destroyed when the soul is regenerated.

Mr. Wesley.

1. "The Law of the Spirit (that is, the gospel) hath freed me from the law of sin and death — that is, the Mosaic dispensation." (Note on Rom. 8: 2.)

Mr. Boland.

2. "This 'course of carnal thinking,' this 'inherited tendency to sin,' is what Paul calls 'the law of sin and death,' from which he affirms, 'the law of the Spirit of life in Christ Jesus makes us free.'" (Problem p. 41.)

TESTIMONIALS.

From the Altar to the Upper Room, by Rev. R. C. Horner, B. O., is a work comprised of four smaller books. It is a plain, cogent, scriptural and heart searching presentation of the great doctrines of Reconciliation, Consecration, Entire Holiness and the Baptism of the Holy Spirit. It will be impossible for any candid reader, be he seeker or possessor of the experiences therein dealt with, to peruse these pages without receiving great and abiding spiritual benefit. It is a fire-baptized book and will move every individual who reads it.

REV. J. V. McDOWELL, B. A.

I have read *From the Altar to the Upper Room*, with pleasure and profit. It is strong and practical and specially refreshing to one who wants to learn the way of usefulness.

The thoughts on real Consecration are to the point, and vigorous. So much is being said on the subject, that is weak and paralyzing, and falls so far short of Bible ideas, that this part of the work seems most timely.

The seeker cannot fail to be helped by the New Testament idea of Reconciliation which has been so much overlooked, and the worker will be helped to discover the secret of successful labor.

REV. P. H. SPROULE, B. A.

WOLFORD CIRCUIT, April 26, 1893.

I have found great profit *From the Altar to the Upper Room*. It is quickening spiritually, clear and instructive, and whilst food for the cultured, can be also comprehended by all. It should be in every household.

REV. R. EASON,
Pastor.

